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THE  
CANADIAN  
CHRISTIAN EXAMINER,  
AND  
PRESBYTERIAN MAGAZINE.

NUMBER 9.

SEPTEMBER, 1839.

VOLUME 4.

CONTENTS.

RELIGIOUS COMMUNICATIONS, ETC.

On the Clergy Reserve Question, . . . . .	269	Union of the Associate Synod with the Church, . . . . .	296
What is Popery ? . . . . .	274	Missionary Contributions, . . . . .	297
Testimony for the order of Ruling Elder from the order of the Old Testament Church, . . . . .	279	MISCELLANEOUS.	
The Judgment Day, . . . . .	284	Inutility of Controversy, . . . . .	297
Discourse by the Rev. Mark Y. Starke, . . . . .	285	The Ancient Culdees, . . . . .	297
Family Worship, . . . . .	288	Visitation of the Sick, . . . . .	297
Theological Seminaries, . . . . .	290	POETRY.	
ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.		The Rose without a Thorn, . . . . .	298
General Assembly of the Church of Scotland, . . . . .	291	Stanzas, by James Montgomery, . . . . .	298
Religious awakening in Bengal, . . . . .	291	The Future Day, . . . . .	298

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THE CANADIAN

# CHRISTIAN EXAMINER,

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### RELIGIOUS COMMUNICATIONS, ETC.

#### FOR THE CHRISTIAN EXAMINER.

HOW OUGHT THE CLERGY RESERVE QUESTION TO BE  
SETTLED ?

BY DR. JOHN RAE, OF HAMILTON.

(Continued from page 242.)

We believe it may be affirmed as a general and well known fact, that a majority of the advocates of the voluntary system are to be found in the ranks of what is termed the liberal party, and that they conceive in their advocacy of this system, they are following out the aims of that party. In this, in our opinion, they err. We also are liberals. We believe that the reign of feudalism is over, and that the traces of its existence will gradually be obliterated ; that consequently the hopes of humanity centre on the triumph of the people, on the rise in moral and intellectual worth, and on the ultimate ascendancy which is the inevitable consequence of their possession of these. To the furtherance of the sacred cause we would cheerfully contribute to the utmost of our ability in any way that our humble abilities might be useful. Farther still, we will say, that at the present moment, from many causes, chiefly as it seems to us, from the rapid progress in recent years of science and art, the people have outgrown their institutions, and that these are often constraining, cumbrous, and need-

ing reform, to suit them to the actual condition of the elements of society. But while we willingly go thus far, we will not consent to take another step to which the efforts of some reformers would needlessly press us. These feel the defects of existing institutions, but seem to feel these alone. Hence their cry—"away with them" We protest against being hurried on to any such measures. We do not think that reform is synonymous with destruction, or liberty with lawlessness. On the contrary, we would be, not only for amending, but for extending our social institutions. It seems to us that as society still advances, as capital still further accumulates, as land becomes more valuable, as communities become more intellectual, and better able to appreciate the benefits of general union in carrying on schemes that tend to the good of the whole, or of great classes, and sections; so must our social arrangements and machinery become both more extended, and more complicated. Some men seem to believe that our energies are cramped by great national forms and institutions. Their idea of liberty seems to be, a power to break through these, and burst away from their pressure, as the *papilio* escapes from its envelope, and emerging into a new element flut-



ters free from flower to flower, from sweet to sweet. We have no such extravagant, such aerial expectations. If the reader will pardon the comparison, we should say, that our condition more resembles some of the crustaceous tribes. The lobster we know has a thick and a heavy shell, and one, which, as he lives and thrives, at length begins to fetter and confine, and would at last squeeze him to death. He is therefore occasionally compelled to reform matters, and, though at risk of life, to throw off his case and give room to his limbs. But wise instinct is too strong with him to let him think of remaining in this free and shellless condition: he feels that this is not the life for him, and retreats to some shelter, nor is at ease till another shell incases him, larger, thicker, and therefore heavier than the former; but which is nevertheless necessary to give strength to his moving powers, and security to his existence. A similar necessity seems entailed on the social condition of man. While man is man, universal experience demonstrates that it is essential to the safety and even to the existence of society, that it be encompassed by a great frame work of institutions, which might be called burdensome, were it not necessary for its well being and security. We cannot therefore join with those, who, because they think—and perhaps truly think—they perceive great defects in existing national churches, would therefore have all national churches abolished, or, because some evils can be traced to the union of church and state, proclaim that these ought never to be united. We think that such sweeping assertions bear on the face of them a presumption of being erroneous. They are contrary to the general principle guiding us to social amelioration—reform, not destruction. They are false as to the particular case. As religion is a necessary element in the existence of civilized man, it must make a necessary part of the frame of society in every civilized community. Religious institutions and establishments will grow out of, and along with, every civilized community. They may grow symmetrically with the great stem, a part of it, giving and receiving strength and harmony as they rise and spread together, or standing out from it, unshapely and cumbersome, exposed to be severed by some passing blast, to the ruin of trunk and offshoot. As it can never be a matter of indifference to the community how these things are arranged, we maintain that when government or people have the power of modelling the religious frame-work, so as to suit it to existing circumstances, they mightily err if they neglect the opportunity. They have indeed only to do with the frame work, but, it is exceedingly important that that frame work

be well fitted, and aptly joined, and capable of sustaining the fabric. It is surely the interest of every community to provide religious instruction for *all* its members. It is its interest that the ministers of religion have a competent education, and that they be so paid and maintained that they have neither the temptations of wealth or poverty to struggle against, but, without flattering the passions of either high or low, be prepared to devote their whole energies to the sacred cause in which they engage.

Shortly to speak, we are ourselves voluntaries; but, we are systematic voluntaries. So far from being opposed to what is called the voluntary system, we believe, that, as religion must have an existence in every civilized community, so that existence must be voluntary. We believe that every civilized community must in somehow *will* to sustain an establishment for the maintenance of religion—that this is a necessity of its existence, as a civilized society—but we assert that this *will* ought to be exerted in a systematic form; and that they who affirm that the whole community, though *willing* to support religion, ought not as a community to give it this support, would impose on us a principle false in theory, inefficient, injurious, and dangerous in practice.

We are aware that, as a reply to facts and reasonings on this subject, it is usual to refer to the example of the United States. We have no objection. In the history of that people we have an example of systematic voluntarism, and of unsystematic—of a community *willing* as a body to establish religion, and carrying the will into action, and of other communities, not so uniting for this purpose. The fathers of New England crossed the wide Atlantic for these western wilds, for the express purpose of there establishing their religion, and they succeeded in their object. As their abodes spread along each stream, and throughout each valley, religion was settled with them. It was a distinctive feature of their polity, that provision should be made for its support, and care taken that every member of the community should be trained up in the knowledge and practice of its precepts. In the other sections of the territory now forming the union, no such purpose was carried into effect. They trusted to unsystematic voluntarism. Here then the experiment has been tried—let us look at the results.

Whoever knows new England, knows that its population are a church provided and church-going people. Universal testimony tells us that in point of moral character they excel. It is apparent, that in other respects, their social condition must surpass their neighbours, for, under their



management a comparatively barren territory is the richest, most populous and flourishing in the union. It must be conceded also, that, as you recede from these states, and advance to the west and south, you find the externals of religion less apparent, the grossness of immorality more evident, and even the developement of the natural resources of the territory less complete. These undeniable results require no comment. But, it is said the opinion of the people of the United States themselves, is in favour of what you call unsystematic voluntarism; and they must be the best judges of what is most advantageous for themselves. We acknowledge the fact, but deny the conclusion. Whoever is acquainted with the course of public opinion in the United States, will see that there are two circumstances sufficiently accounting for the predominance there, of what is called the voluntary principle. In the first place their national vanity—those exultant feelings that naturally arise with the consciousness of the fresh energies of national youth—inspire them with a persuasion that theirs is the best possible condition of humanity—that whatever *is* with them *is right*. Now at the time of their declaration of independence, the voluntary system was the general system. It therefore naturally became the universal system. But, again, the tendency of all their political movements has been to give predominance to what may be termed *ultra* democratic views and principles. They conceive not, that liberty is to be preserved and perpetuated by the increasing power and sway of the moral principle throughout the community, rendering it possible for man to trust man still more and more, as the complications of society render such confidence more necessary; but that their only safety consists in trusting no man, and making the whole movement and mechanism of their polity depend on the immediate will of the immediate majority.

We think this principle erroneous. We think events show that it is so. We trust it is so; for if admitted, it would put a speedy limit to any great ameliorations in the condition of civilized man. But having been adopted it is a natural consequence that it should be carried out through the whole social system, religious as well as political. It is also to be considered that the adoption of any general principle of the sort generates a practical aptitude in working on it in all cases. This is especially observable in the present instance. No where will you find a set of people so ready to combine for carrying into effect any object of general and immediate interest as the population of the United States. The general interests of religion partake of the advantages of this national aptitude for

combination, and without any general organized system, are usually provided for in a manner which it were in vain to hope for in any other nation, were they in this matter to be given up to the mere promptings of popular impulse.

In so far, therefore, as in the history and condition of the United States we can trace effects to causes, it seems to us that the evidence is decidedly in favour of the state systematically providing for the support of religion, instead of leaving to accidental individual efforts what, it is the general persuasion, is the duty of all to provide for. The contrary method has not yet had time to work out all its effects; but, in so far as we can see, it is far, from producing the same degree of good, and there is reason to fear that evils one day to become apparent are now growing out of it.

As we conceive therefore that it is the duty of the state in all instances to see that the religious wants of the people are provided for, so we think this a duty incumbent on all who legislate for this Province—the general principle necessarily includes the particular case. The contemplation indeed of the particular case presses home on us very forcibly the propriety of the general principle. The mother country conceives herself bound to uphold and protect the infant communities she settles in so many different regions. She spares not blood or treasure in defending their rights, or redressing their wrongs. Such a course is worthy of her. The cost is indeed great, but it is by a disregard of such immediate sacrifices, that her greatness has proceeded, and the world gives her credit for pursuing in this matter the path of true policy. Now while she thus unhesitatingly runs, in this matter, to the expense of millions to secure the existence of these embryo states, is it not wonderful that she should sometimes hesitate to contribute an amount, comparatively inconsiderable, to ensure the permanent growth among these of an element of that existence, which, merely politically speaking, is so essential to its happiness and security, as religion proves itself to be. She settles her sons far from their fatherland amid pathless woods and by lonely waters, and though the whole course of her policy is based on the notion that they will grow up to a resemblance of their ancestors, she takes no care that they be supplied with that which was essential to the growth of all that was great and ennobling in the bosoms of these their ancestors.

We ought now to speak of the mode in which the state should proceed in making this provision so that it may be effective and not liable to abuse. We perceive however that to attempt here to trace out general principles would protract our observa-

tions to an inconvenient length, and will therefore merely state what in the particular case ought, as it seems to us, before this to have been done, and what ought now to be done by those who legislate for Canada.

From what has been previously said it seems to us, that it was the duty of Great Britain to provide the means of religious instruction to the colonists whom she settled in these provinces. It also seems to us, that she ought, for this purpose, to have employed the services of the two national churches, and that, if, after a fair trial of them, they were found incapable of discharging the office, it would have been her duty to employ any other instrumentality, not inconsistent with her protestant character.

She did early engage, or endeavour to engage, by every reasonable encouragement, the services of the church of England in this great work. To such of the clergy of that church as would enter on the arduous, doubtless, but glorious labour of missionaries to the infant province, she gave the countenance of the government of the colony, and afforded an ample provision against pecuniary want. Besides what their flocks might contribute, £200 sterling was secured to each missionary of that church. Unfortunately, for a long period, these her efforts had but very partial success. It is in reference to these times, that Dr. Strachan was wont to complain of the difficulty of inducing gentlemen of education to leave the comforts of England, and encounter the privations of a Canadian wilderness. The consequence was that they who had dispersed through this wilderness to give to it the beginnings of fertility and civilization, neither saw nor heard of the church of England, and what her missionaries might have accomplished, had they come among them, was unknown. It was also unfortunate, that, to supply this want of English missionaries, a system of proselytizing from other churches was adopted by which to fill her ranks. On this subject we may refer to the evidence of the Rev. Crosbie Morgell, chaplain to the Bishop of Quebec, given before the committee of the House of Commons, on the civil government of Canada 14th June 1828. "Question. Is there any difficulty in procuring persons to serve as clergymen in Canada, who have been educated in the doctrines of the church of England? Answer. Certainly. I should say there is difficulty in procuring them in Great Britain. Q. Is not that the reason why they have been induced to take so many persons into the service of the church who have been formerly belonging to other denominations of christians? A. When a mission becomes

vacant, it is very desirable to fill it up as quickly as possible, and if we were to exclude all who have not been regularly educated in England, we should have to wait several months, and in the mean time sectarians would come in and perhaps disperse the congregation. Q. To what circumstance do you attribute the cessation of so many clergymen from their own church, and their conversion to ours. A. I must hope they are the purest motives, but I cannot dive into men's thoughts——." Concurring with Mr Morgell in our hopes it must nevertheless be admitted that this circumstance, in conjunction with the conduct of prominent individuals thus brought over to her, has had great effect in giving a character of worldliness to the English Church, of which it is to be hoped she is undeserving, but which has been greatly injurious to her usefulness in the land. It is only of late years, that her clergy have really spread themselves through the country; and we believe it will appear that the numbers of her real adherents, make but a small proportion of the population of the colony

As to the Church of Scotland the unhappy policy of the state has rather been to discountenance than to encourage it. It is unnecessary to remind the readers of the Examiner of what privileges this cruelly injudicious policy has deprived us, what grievous privations it has inflicted, what mighty evils it has entailed on us. Had the same encouragement been given to missionaries from our church, as from that of England, or even far more moderate encouragement, there cannot be a doubt, to one acquainted with the particulars of these times, that there would from the first have been an abundant supply of our clergy to minister to the spiritual necessities of our countrymen throughout the province. To what extent their ministrations might have been acceptable among others than those originally belonging to their church, how far they might have succeeded in supplying the religious blank which the province long presented, and yet, unhappily in so many directions continues to present, are questions not now to be satisfactorily answered.

All must at least admit that a deficiency so much to be lamented would thus in a great degree have been supplied. Meanwhile religious bodies not connected with either establishment have laboured in this field with zeal and with success. Of these the Methodists have been most prominent in their exertions, and most successful also. In the number of their congregations and ministers, and in the amount of their annual contributions for religious purposes, they exceed, and we should conceive in the number of their real adherents, they



equal any other denomination of christians. Hence because one of the national churches was incompetent to the labour; because, as we perhaps think another was not encouraged to engage in the work, nay was held back from it—or, as others may conceive, because she too was not fully competent to it—there are actually established among us various protestant churches, having a strong and a just claim on the affections of the people. In one sense we somewhat regret this circumstance. We had rather, we freely confess, that the whole ground had been occupied solely by the two recognised establishments. But as that was not to be, we rejoice that the vast void these have left has been, in some measure, so well filled by others. Bigotry must indeed have blinded him, who is not sensible of the vast amount of good that has resulted from the zealous and effective labours of the methodists, the seceding presbyterians, and other protestant denominations, whose energies have been devoted to the extensive field of labour which the wide-spreading settlements of Upper Canada present to christian zeal. Fellow labourers with them for nearly half a century, sharing with them the toils, sharing also with them the joys of the hallowed work, far be it from the church of Scotland to urge the legislature to alter the relative situation of parties, to place one workman over another. Our principles—the principles we have in these pages advanced, forbid us to advocate any such measure. What is in itself good, what has grown with the growth, what has gathered strength with the gathering strength of the province, ought to be encouraged. It forms a part of the established order of things; and this it is both wrong and vain for the legislature to attempt to overturn. Such an attempt recoils on himself. It is his part to make the best of what is really established; provided it be not inconsistent with the general harmony of the whole. Now there is nothing in the professions, and in the standard of faith of the protestant sects that have established themselves in this province, inimical to the maintenance of peace and order within it, or to its advance in general prosperity. In essentials they all indeed closely resemble one or other of the national churches. We conceive therefore that it ought to be the aim of the legislature to form out of these a great provincial church—a church which would indeed have subdivisions of christians within it, conscientiously differing among themselves in many matters of government and in some points of doctrine, but professing to agree, and really agreeing, in the great fundamental tenets of protestant christianity. For the admission of any sect within this body there would seem to be only two things necessary. First—that it adhere to a

sound standard of doctrine. Secondly—that it be really established in the hearts of a considerable body of the inhabitants of the province.

The first point would seem to be obtained by its being required that the clergy of every religious body recognized by the legislature, and provided for by law, should subscribe to the doctrines of the church either of England or Scotland, as contained respectively in the articles and confessions of faith, in so far as these standards are strictly doctrinal but not in any thing having reference to church government. We do not conceive that the members of any of the protestant sects now established in the province would object to this test of the soundness of their doctrinal views, with the exception of the Baptists. We think that what relates to infant baptism might be conceded to them as not being a matter which protestants hold among the essentials of religion; but we are not, we confess, very decided on this head, as any innovation to a general rule carries something of danger with it.

The next point would be gained by its being required of every religious body, claiming legislative aid, that it should satisfactorily show that its members amounted—say to one twelfth of the aggregate number of the other protestant sects, and that its contributions in support of religion also amounted to one-twelfth of the general contributions of the rest of the protestant church in the province. It seems to us very evident that there should be some limit to the number of sects to be admitted; nor does there seem any other practicable than the relative proportion which the numbers of the adherents of a particular sect, and the amount which they contribute bears to the general mass of protestantism within the province. Unless some limit be set by the legislator, he must admit every sect however insignificant in numbers, or however little substantial diversity there may be between it and other bodies. Such a looseness of legislation would, as it seems to us, be greatly inconvenient in the practical working of any plan, and would tend too much to foster that restless spirit, prompting a very small party to break off from the religious community to which they have belonged, on the most insignificant grounds which, as we have hinted, seems to have a tendency to spread widely and injuriously under the voluntary system.

Supposing that out of that religious body, gathered in this way from these primary elements, ought to be formed by the legislator that efficient protestant church which it is his aim to establish; the question which next arises is, how that real efficiency is to be brought out and secured.

To make teaching efficient and successful two things are requisite. The teacher must tho-

roughly know and comprehend what he proposes to teach; and he must be heedfully listened to.

The first only of these requisites the legislator can in this case partially secure. The main point—the rendering those who teach truly and deeply themselves religious—lies not within the scope of human laws. Yet he can employ the means in his power, and is as culpable, if he neglect them, as is a parent who neglects the religious education of his child under the pretence, that that education will not suffice to make him religious. Now what ever enlarges the mind, and gives greater scope and force to the moral, intellectual, and reasoning faculties, makes the man who is religious more deeply so: enables him to trace out more clearly the wonders, and to avoid entangling himself in the difficulties of religious truth; and vastly increases his power of impressing his convictions on others. On this account—on account of the increased energy it gives to the intellectual powers, and the weapons with which it furnishes the christian advocate, secular learning the study of the languages and sciences, has ever been held by all sound thinkers to be a most desirable, if not an essential part of the education of the professional divine. We conceive therefore that it is the duty of the legislator to make such provisions as may secure that the clergy whom he supports be a learned body. For this purpose we would propose that a fit proportion of the annual appropriation granted by the province to each religious denomination, should be devoted to the support of a college to be under the superintendence of that particular denomination; that, in case this sum were insufficient, two or more different sects might unite in support of a common institution. To secure the efficiency of these institutions in the secular departments of education it would be requisite that they should be placed under the superintendence of a general board qualified to exercise such superintendence, the constitution of which we shall afterwards consider. After a certain period—say five years from the commencement of the schemes being put in operation, no clergyman should be appointed as a minister in any of the churches who had not gone through with credit the established course of general study. It would obviously be altogether out of the legislator's place to attempt to dictate in any way as to the particular course of divinity studies which the student for any church should pursue; but a provision might we think with propriety be made as to the length of time to be devoted by him to this exclusive object—perhaps the term of three years might be a reasonable period.

(To be continued.)

#### WHAT IS POPERY?

This is an inquiry which ought to be discreetly but earnestly prosecuted by all who have the temporal and spiritual welfare of the inhabitants of this land sincerely at heart, and especially by those who are called to bear rule either in the Church or in the State. The true character and tendency of Romanism is not to be learned by a superficial inspection; and with the bulk of protestants of the present day, and especially in this country, the subject has hitherto scarcely attracted the slightest attention, and there prevails an almost total ignorance and indifference respecting it. The views and feelings of our forefathers in regard to the Popish system—at least in its influence on states and communities—are either forgotten or considered as highly exaggerated and as having little or no applicability to the present condition of society; and thus popery is considered by multitudes of men of all classes, including rulers and legislators, as almost or altogether as good and safe for the purposes of civil order, peace, and prosperity as any thing else. That this is the state of opinion and feeling on this subject to an alarming extent amongst us, will hardly be doubted by any one who is acquainted with our community; and the proceedings of our legislature prove conclusively that it is so, especially during last session, when a bill was introduced under the highest colonial auspices, and actually passed by the Legislative Council, placing the Roman Catholic priesthood on an equal footing with the most favoured protestant denominations, as to participation in the proceeds of the Clergy Reserves. Even in Great Britain it is only of late that public attention has been generally and powerfully awakened on this subject. In the meantime popery has been gathering fresh strength. The heavy blow she received in the end of the last century on the continent of Europe from the infidelity to which she herself gave birth, has been almost recovered, and in every quarter of the world she is putting forth unwonted energies at this moment. There is therefore abundant reason for directing general attention to the above question, with the view of furnishing something towards an answer to this question. We have selected the following statements, which were made at the recent anniversary meeting of the Protestant Association in London, Lord Kenyon in the chair. We begin with an extract, showing the importance of the inquiry which we now urge on our readers.

“Nobody said now a-days,” it was remarked by the Rev. Dr. O’Sullivan, “that the inquiry was unnecessary, because the subject was an insignificant one, or because the church of Rome is obscure or feeble in this country. From all sides accounts



were heard of her increasing strength, of her enlarged resources, of her bolder spirit of enterprise; and there was a class of persons who objected to inquiry, not in the spirit of scorn, but of fear. But if they would open their eyes, they would see far more to encourage than alarm them, provided they honestly did their duty. It was quite true that to whatsoever part of the world we turned our eyes, we saw Romanism in a state of activity. He had alluded to the stages through which Romanism had already passed, and it was impossible to look to its present activity, without seeing that it was making preparation for some change more momentous than any that had taken place yet. Romanism was now endeavouring to provide itself organs by which to exist in an atmosphere where there is freedom of thought and inquiry; and to prepare itself for such a state, it must cast away thought, and assimilate itself to the condition of the times. But would Romanism continue in such a state? If she gain the power, will she not impose heavier fetters than were ever imposed on human reason, when she sees it no longer necessary to accommodate herself to circumstances? Everywhere varied manifestations of activity and even of discrepancy were to be seen; but in those manifestations of energy there was unity of purpose. In one region was to be found the grossest, the most childish, the most debasing superstitions of the darkest ages repeated, and even surpassed; in another region and society, statements were put forth, from which it appeared that she was resolved to be judged at the tribunal of human reason. In one place she was aggregating multitudes into democratic masses, and propagating democratic principles; elsewhere, she was muffled up in the curtains that surround the throne, whispering counsels to monarchs, and describing how popular movements might be arrested. But everywhere she pursued the one great object of gathering the people to herself in masses, detaching them from all national feelings and interests, marshalling and arraying them and furnishing them with arms, moral or physical, and all for some vast enterprise not yet announced, and in which they would, according to their respective powers, be made to labor for her interests. But further, every where her abstinence was not less remarkable than her execution. Among all the activities and schemes by which Popery at the present day is distinguished, she most carefully guards against setting forth a full, and comprehensive, and definite formulary of her faith and doctrines.—The observations which he now made were the result of careful, and protracted and varied examination, and he believed that he had not uttered a single sentence which he could not verify by various continental publications. He had lately seen an account of the endeavours of Popery in Bavaria to pervert the Protestants there, and sometime since he felt in with a book of high note on the continent, called *Le Symbolique*, the production of an eminent professor at Munich, and by the special favor of the Pope, translated into French, and circulated with the approbation of the Romish Bishops. What think you of its professing to set forth the Romish faith, when it had not merely not brought forward, but actually rejected as not of authority the creed of Pius IV., the only creed of Romanism? But the inconvenience of maintaining it was felt, and therefore it was said, "This creed is not of decided authority, because it was produced after the Council of Trent." The object of such conduct was clearly to acquire power at any cost, at any sacrifice, postponing until the day she should recover her strength the framing of such

a system of faith, and discipline, and doctrine, as should be a perpetual legacy of thralldom to her children."

Our next extract, will exhibit to our readers the actual principles and tendencies of Romanism, as they are taught in the Popish Seminary at Maynooth, a seminary which derives a large annual revenue from the British Government.

The Rev. R. G. McGee thus spoke:—

"They shall not say as they continually do. "Oh, you impute to us your own principles; you bring charges against us out of your own head. You don't bring our own documents; you don't bring books of authority that we acknowledge. You charge us with principles that you invent yourself, or take from writers we disown, and then you try to fasten upon us your own false charges." Now I shall not bring one document before you which I do not satisfactorily demonstrate to belong to the College of Maynooth. We have not here a labored process of demonstration to go through, as we had with respect to Coyne's advertisements and the priest's directories, and questions for conferences, as in the case of Dens. We have immediate evidence on the subject on the authority of a Parliamentary record. In the year 1826, his then Majesty was pleased to appoint a Commission of Education to inquire into the various institutions for Education in Ireland. The College of Maynooth was one of those which were investigated. The President, Dr. Crotty, and the Professors in that College made then a return to those Commissioners, of the class-books and of the standards that were used in the College of Maynooth. I take their own class books and their own standards as then returned by those gentlemen. There are two classes of these books. The first is, as returned by these professors in this Parliamentary Report, the Appendix to the Eighth Report of the Commission of Education, p. 449,

*"A list of the books used in the different classes of the Roman Catholic College of Maynooth, and which the students are obliged to procure at their own expense."*

Among these books are the Commentaries of Menochius. Here is one of three vols. 4to.

Another of these is the Dogmatic Theology of DeLahogue. Here is one of five vols., his *Tractatus de Ecclesia*.

Another is Bailly's Moral Theology. Here are three of five volumes.

Another is Cabassutius on the Canon Law. Here it is.

You will observe here that these are the class-books of Maynooth, which the students are obliged to purchase at their own expense. But there are other books used in this College returned by the President under a different head. They return them as follows, p. 460:—"A list of the works recommended by the Professors of the Roman Catholic College of Maynooth for the perusal of the students, or referred to by them in the course of their lectures." The President explains the use which the professors make of these books, that they refer to them only on particular points which they are supposed to treat more at large or more correctly than the class-books." You perceive, therefore, from this, that the principles which we find in these class-books which the students are obliged to purchase, are treated more at large in those standards to which the professors refer. Of these standards I have brought here several of the most important for your information. In Moral Theology there is Collet. Here are two vols. of seventeen.

Also the Deux Conférences D'Angers. Here are two vols. of twenty.

Then there is Antoine. Here are two vols. of six.

Then in canon law there is Van Espen. Here are two vols. of fourteen (quarto.)

Then Devoti. Here is one vol. of three.

Also Rieffenstuel Here are two vols. of five. (folio.)

Then, as returned by the Professor of the Sacred Scriptures, there is the Commentary of Cornelius a Lapide. Here are two vols. of ten.

Again, the Commentary of Maldonatus. Here it is.

Then Bellarmine. Here he is.

Then, as returned by the Professor of Logic, the *Secunda Secundæ* of Thomas Aquinas. Here are the books. To this book I wish most especially to call your attention, as by and by I shall show you the important place it holds among the standards of the College of Maynooth. You will now recollect that these books are different from the class-books which the students are obliged to purchase. That they are the standards of the professors to which as authorities they refer the students, these books being returned, as we find them in this Parliamentary record, by the President of the College of Maynooth himself, we certainly cannot be charged with bringing false accusations against them when we merely lay before you the principles of their own authenticated books. There are two more to which I must refer, though not returned in this catalogue, yet universally known as the standard authorities not only of this College, but of the whole Church of Rome, one is the *Corpus Juris Canonici*, (the body of the Canon Law,) which is so stated here too in this Appendix, p. 211, by the Professor of Canon Law in the course of his examination; the other is the Catechism of the Council of Trent, returned by Dr. Doyle to the Committee of Parliament in 1825, as the chief standard of the doctrines of the Church of Rome. Though you see such a number of books, I am not about to read from them all; but I am obliged to bring all with me, that it may not be said that I have picked out from odd volumes a single passage just to answer my purpose, but that I lay fairly before you this day the principles plainly contained in the class-books and standards of the College of Maynooth, bringing before you the most ample specimens from their etatics, their divinity, and their canon law.

Now, the first subject to which I call your attention is this—I say that the candidates for the priesthood in this College are trained in a system of awful perjury; they are trained in a system that opens the door wide as the gates of the College of Maynooth for the violation of every oath that man can take to his fellow-creature. I first call your attention to Bille's Moral Theology. This is one of the books which every scholar is obliged to purchase at his own expense. It is stated here as a proposition, vol. ii. p. 117:—

“A promissory oath obliges, under the penalty of mortal sin, to do that which is promised in the oath.” Well, that is very sound; then follows—“unless a legitimate cause excuses.” Well, there may be causes, certainly, that preclude the observance of a promissory oath. We turn now to consider some of these causes, and we find, p. 119, a chapter with this title—“Of the causes which prevent or take away the obligation of an oath.” On this you will observe, that some causes will prevent an oath from imposing any obligation, so that though a person takes an oath, yet he never was bound to keep it. Some causes, again take away the obligation after it has been imposed, so that a man is bound by the oath after he

takes it, but then some cause arises which delivers him from the obligation. Now I shall first mention some of the causes that prevent an oath from imposing any obligation. There are seven causes enumerated—but I must select certain passages only—it would be impossible to trespass on your patience by reading them all. Some of these seven causes are just and right, as, for instance, the defect of liberty—that is, that a person has no right to take an oath: a child has no right to take an oath to do a thing his parent will not allow him to do. A third cause mentioned here is the hindering of a greater good which is opposed to the thing promised by the oath. So that if a man takes an oath, and then there is some greater good that might result if he had not taken the oath, the oath involves no obligation at all. The word of the living God says, “He that sweareth to his neighbour and disappointeth him not, though it were to hinderance”—the Church of Rome says, “The hindering of a greater good prevents the obligation of an oath.” The seventh cause excusing the obligation of an oath is, the limiting—either the expressed, and even tacitly and silently understood—of the intention of the swearer. For in every oath certain general conditions are, from justice and use, included. One of them is, unless you accept, unless you remit; another is, *salvo jure alieno*—that is saving the right of another. You shall hear by and by what that limitation is. Every Roman Catholic must take this oath—saving the right of his Superior—saving the right of the Pope, of his bishop, or his priest.

Again,—there are five causes that take away the obligation of an oath after the oath has imposed an obligation. One of them is, if the thing sworn becomes impossible, or unlawful on account of the prohibition of any Superior, “*illicita ob superioris prohibitionem*.” So that if a man takes an oath, and then his Superior is pleased to prohibit the observance of it, according to the Church of Rome the obligation of the oath is entirely taken away.

The fourth cause is, the making void of the oath by him to whom the person of the swearer or the matter of the oath is subject. See how this is illustrated. “Thus the Superior” (that is, the General) of all the orders of the monks can, without any cause, make void the oaths of all his subjects.” One of these men, Dr. Anglade, Professor of Divinity, is asked, in this Report of the Commissioners, Where does the Superior of the Dominicans reside? At Rome.—Where does the Superior of the Franciscans reside? At Rome.—Where does the Superior of the Jesuits reside? At Rome. You have here, on the oath of this man, that the Superior of these orders of monks every one of them—resides at Rome. So, while you have monks spreading themselves through every quarter of your country, you have a man residing at Rome who can make void with a word—lawfully make void, as they assert—every oath of allegiance, or every other oath, which all the monks in the British empire take to their Sovereign or their fellow-man.

The next cause is a dispensation or commutation made by the Superior. St. Thomas says, there are four cases in which an oath, accepted by another, can be made void without the consent of that other; that is, you take an oath to your neighbour, and he believes you intend to do what you swear: but according to St. Thomas, there are four cases in which it can be made void. One is, when there is any doubt whatever whether the oath is valid or not valid, lawful or unlawful; another is, when the public good is concerned, which ought always to be preferred to private good. Now let me entreat your attention to this, and let me ask you, what possible security can a man have for the preservation of any oath



which may be prevented from imposing any obligation, or the obligation of which may be totally taken away by such casuistries as these? But there is another point of view in which the case is presented to us in the next head that comes under examination, which is the power of dispensation in the hands of their Superiors. Any promissory oath, as we have seen, is taken with this tacit condition that must be reserved in the mind of the swearer, viz., "*saving the right of my Superior.*" Now we come to ask, what is the right that this Superior can exercise over him? and we find this in the chapter on dispensations, which is headed as follows (p. 140): "There exists in the Church a power of dispensing with vows and oaths." Then it is asked, (p. 145,) "What may be just causes of dispensation from vows?" and vows and oaths are said to be the same. The answer which we find in Bailly to this is,—"First, The honour of God. Second. The utility of the Church. So that if it should be useful to the Church that an oath should be dispensed with, that is a just cause for granting a dispensation from an oath. Other causes are the common good of the republic or society; the spiritual utility of the person that vows or swears; the moral danger of violating an oath from frailty, lightness or levity of mind; perturbation of mind; fear under which the vow or oath was made; any notable difficulty supervening of carrying it into execution; any doubt of the validity of an oath; and any other sort of case which may generally be reduced to piety, spirituality, utility, or necessity. So that whatsoever any priest or bishop chooses to reduce to the head of piety, spirituality, utility or necessity, is an ample cause for his granting a dispensation from any oath that a Roman Catholic can take. Observe, this is a class-book in the College of Maynooth, which every individual in that College is obliged to have in his possession. I now hold in my hand one of the standards of that College—the *Secunda Secundæ* of St. Thomas, the "best book on ethics," from which I will read a passage:—

"An oath may be dispensed with whenever anything is promised by an oath in which it is doubtful whether it may be lawful or unlawful, profitable or injurious, either simply or in any particular case, and in this any bishop can grant a dispensation."

But sometimes something is promised under an oath which is manifestly lawful and useful, and in such an oath there seems to be no place for dispensation or commutation, unless something better occurs to be done for the common utility, which seems chiefly to belong to the power of the Pope, who has the care of the universal Church, or even an absolute relaxation which also belongs to the Pope generally in all things which appertain to the dispensation of ecclesiastical affairs, over which he possesses a plenitude of power; as also it belongs to every person to make void an oath which is taken by those who are subject to him concerning those things which are placed under his power. So that there is no possible oath which a man could take that is not declared to be under the power of the Pope, and which the Pope cannot dispense with at his own good pleasure whenever he likes.

Another of the standards of the College of Maynooth is the work of Antoine. He quotes the celebrated passage from the 16th canon of the third Lateran Council:—"Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institutions of the Fathers."

There is another standard, Rieffensteul. I particularly call attention to this, because this is the book from which the eighth volume, which is added as a

supplement of Dens was taken, to which it had been published as an appendix.

Rieffensteul says, (lib. ii. *Decretal*, tit. 24, *de Jurajurando*):—"In every promissory oath, however absolutely made, (mark, however absolutely made,) certain tacit conditions are understood." Now of these conditions, which are tacitly reserved in the swearer's mind, one is this:—"Salvo jure et autoritate superioris;"—that is, saving the right and authority of my Superior, where an oath is considered unlawful, and cannot be kept, saving the honour of the Apostolic see." So that no oath is to be kept by a Roman Catholic, in which the honour of the Apostolic see is not preserved. Again, there is the great question which you have heard so often imputed to the Church of Rome, and which they have so continually denied, Whether faith is to be kept with heretics! Now, we have this asked and answered in Rieffensteul. We have it here in the fifth book of his *Decretals*, tit. 7, *de Hæreticis* quest., with head:—"Are vassals and servants, and others, freed from any private obligation due to a heretic, and from keeping faith with him? Answer. —Yes. All are so by the clear disposal of the law." He quotes for this now the *Corpus Juris Canonici*, C. fin. h. T.:—"ABSOLUTOS—They may have known that they are freed from the debt of fidelity and of all obedience to man, whosoever remain bound by any sort of covenant, though fortified by any kind of affirmation whatsoever, to those who are manifestly lapsed into heresy;" where the gloss on the word Absolutos well observed that this punishment is incurred *ipso facto*, so that no declaratory sentence is required if the heresy is manifest. It is inferred also—"That he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *IPSO FACTO* free from the obligation, and is not bound to keep his promise, bargain, or contract, or his plighted faith, even though sworn, to a heretic." Farinacius, Abbas, Peiking. Now recollect you have heard this from the class-books of Maynooth, from the standard canon law and the ethical theology of Maynooth, as returned by the Professors and the President himself to the British Parliament which supports that College. Rieffensteul quotes, which I have not mentioned, a canon law which declares, that all public oaths taken by any man whatsoever in any public capacity are totally null and void, when taken contrary to the utility and interests of the Church. A practical remark here is important. We had the interests of the Protestant Established Church protected, as it was said, by a Papal oath, when the Roman Catholics were granted political power; we have a public Parliamentary Return, which I hold in my hand, made last session of Parliament, on the motion of the Bishop of Exeter, from the Bishop of Malta to the Secretary of the Colonies, declaring that the oath by which the established religion is to be protected, and in which, as you see is the case in every oath, the right of the Superior must be tacitly reserved by him who swears—that this oath, I say, IS DECLARED TO BE NOT APPROVED BY THE POPE. You have every class-book, every standard in the College of Maynooth, declaring that that single circumstance completely abrogates the oath; so that there is not an honest man in England that does not know and proclaim that perjury is branded on the brow of Popery. I think you know now what the doctrines of the College of Maynooth are on the subject of oaths.

I said that these men were not only taught in the principles of perjury, but that they were instructed in the principles of intolerance and persecution. Here the class-books of Maynooth are not so explicit. Here is a part of the mystery of iniquity. We

forget that He who knows what is in man, to whose eyes futurity was opened, has marked that dark and damnable apostasy upon her forehead, with the name of "MYSTERY." Mystery is not that which is observable to the eye of the superficial observer—mystery is not that which is seen by a passing glance—mystery requires pains, close attention, and difficult examination to detect it. But it can be detected when brought unto the light of honest truth and God's eternal word. Let me remind you, or rather let me tell you—and do you lay it up in your memories,—on what the great principles of Papal intolerance and persecution rests. It rests on one fundamental principle, which is this, that all persons who have ever been baptized in any Church, or in any country, are by baptism brought into slavish subjection to the Church of Rome. They become thereby, they say, subjects of the Church; but there is only one Church, and that is the Church of Rome, and therefore whenever those who have ever been baptized dare to revolt from the Church—whenever they dare to become heretics, that is, to choose, as they call it, a religion for themselves, and not to submit to the religion of the Pope, they are rebels against the Church, and the Church has the right, whenever she has the power, to bring them back again. Therefore it is no matter what the rank be which a man holds, King, Lords, Commons, high and low, they are all subject to the Pope. Why?—Because they are all subject to God. And who is the Pope? What is the blasphemous assumption of this accursed man of sin?—It is this, that he is the Vicar of God upon earth; the Vicar of the Lord Jesus Christ; he places himself in the seat and authority of God, and therefore on the principle that man is to be subjected to his God, on that principle the Pope asserts that man must be subjected unto him. Therefore, whenever you hear a Popish priest talk of liberty of conscience, I say he bears the brand of his apostasy upon his brow—"speaking lies in hypocrisy." And whenever you hear a Roman Catholic layman talk of liberty of conscience, either that man is, as I believe multitudes are—and if I address any here, I would speak with kindness and faithfulness to them—I say they are either dupes of a system, the villany of which they do not know, or else they are, as some are, knaves, and accomplices with the tyrant that enslaves his fellow men. Such a man will prate, perhaps of "civil and religious liberty all over the world." But pursue the knave to the working of his system. Let a poor, honest, Roman Catholic stand up to give his vote as he pleases, to his landlord or his friend, and then the tyrant and the Jesuit breaks out, and the death's head and cross-bones are placed over his door. Now recollect the principle I have told you, that the great point is, that a man, by baptism, becomes a slave of the Church of Rome. This point you will find in the class-books of Maynooth, which the scholars are obliged to purchase, and which being open to the public inspection of the visitors of the College, I would that those visitors had sifted those books, and had faithfully done their duty, to their country or their God. But this principle is not carried out in them. You do not see it sufficiently—it is not manifest in all its length and breadth. There is the veil of the mystery, thrown over it to hide it. I now present to you Bailly. One great point is, they allow the baptism of heretics to be valid. They will hardly allow anything else we do to be valid. But they admit this with regard to baptism, because that is of great use to the Church—it brings a vast army of subjects to the Pope. Here is the proposition in a treatise on baptism by Bailly (vol. v. p. 62), in which it is said—"A traveller, even a layman, or a woman, or a heretic, or even an unbaptized infidel, can baptize validly, nay lawfully in cases of necessity."

We have nothing to do with women and laymen, our question is as to heretical baptism; of this he says as follows:—

"Of heretics now nothing remains to be said, since in our treatise on the sacraments in general we have demonstrated by many arguments that the Sacrament of Baptism is truly administered by them." That is the principle laid down here, that may be safely read by the visitors of the College, or any other gentlemen who please to go there: for there is nothing very bad in it. But then there is the interference that is drawn from that, as we have it here, in the article on laws in Bailly—still a class-book, (vol. i. p. 179):—

"Hence heretics are bound by the Ecclesiastical law;"—mark the reason—"because by baptism they are made the subjects of the Church, nor are they more delivered from the laws, than rebellious subjects are from the laws of their Princes."

Observe, you are made by baptism subjects of the Church, and you can no more shake off her authority than rebellious subjects can shake off the authority of their rulers. There is another class-book, Delahogue's, in which we have the same principle. In his *Tractatus de Ecclesia*, p. 404.

"The Church," saith he, "retains her jurisdiction over all apostates, heretics, and schismatics, though they do not now belong to her body, as the leader of an army has a right to punish the deserter, although his name be not upon the roll."

The volume from which I am now about to read is not given as one of the standards of the College of Maynooth, but it is the universal standard of the Church of Rome. This was declared by Dr. Doyle before a Parliamentary Committee, when asked what books contained the principles of the Church. It is the Catechism of the Council of Trent. Hear its language on the 9th Article of the Creed:—

"Heretics and schismatics, because they have revolted from the Church, no more belong to the Church than deserters belong to the army from which they have run away. But it is not to be denied that they may be called into judgment by the Church, punished by her, and denounced with her curse."

When the question is asked—What do they mean by the power of the Church over heretics? they say, "Oh, merely that the Church exercises a spiritual authority over them, and pronounces the sentence of exclusion from her communion." That she exercises her authority in that way with a spiritual severity, but at the same time gently, and kindly, and tenderly, of which we shall speak presently. We now come to another of the standards of Maynooth, recommended by the professors; here is one of them—*Deus Confutans D' Angers*. In this we find it said on this subject—"If heretics could escape the obligation, it would be either because they had ceased to be of the Church, i. e. that they had broken off the yoke, or lived in a country where this authority was not recognised, and where custom had brogaed ecclesiastical law." As to the first reason (that is having broken off the yoke of authority,) it can have no weight—they are no longer *de facto* confessedly members of the body of the Church, but they are all members *de jure*, by right, because the Church after their revolt preserves all her rights over them, in the same way that a master preserves his right over his runaway slaves, and a sovereign over his rebellious subjects. The second reason (this is, recollect, that the heretics live in a country where the authority of the Church is not recognised,) "can no longer be pleaded, the Church has no particular territory, her empire has no bounds but those of the universe, and it comprehends even those places where her authority is not recognised, in short a custom contrary to this introduced into places where heretical sects are do-



minant, can in no way impeach the authority of ecclesiastical law. For it is a fixed principle, that custom cannot derogate from law without the consent at least presupposed of the lawgiver; and it is not by any means probable that the Church would sanction a custom which is only founded upon the contempt in which heretics hold her commands and their revolt from her authority. This reflection conducts us naturally to the decision of the second part of this question, and we must thence conclude that the intention of the Church is never to exempt heretics from those laws which she has made to ensure the universal good of the Church."—*Deux Conférences D'Angers*, tom ii sur les Loix, p. 15

Then Antoine (his is another of the standards) asks, chapter third, in his *Tractatus de Virtutibus*. "Can unbelievers be compelled to return to the faith? It is certain,"—this, you will recollect, is much the same as Dens,—“it is certain that baptized infidels, whether heretics or apostates, can be compelled to return to the faith, and keep the ecclesiastical law, whether baptized in their infancy, or baptized from compulsion and fear in their adult ages;” so that if a man were by compulsion, by force, obliged to be baptized, that brings him under the authority of the Church, and the Church can compel him to return Collet, another of their standards, has the very same sentiment, and in it you are interested “You will ask whether a heretic is punishable by the Church, though he has been baptized has never received the true faith? So if an infidel in London”—here we are at home—“becomes a Christian, and is infected with the errors of the English, what is to be his fate? We answer, Most certainly he is punishable by the Church”—take care of yourselves!—“and his appears from the constant practice of the Church, who teaches that all those who have been baptized—all those who entertain errors contrary to this faith, whether they have held them from the beginning or not, are bound under excommunication and the other punishments that she declares against them.” These punishments he details in the next page as follows, tom. v. p. 396:—

“Punishments against heretics are of two sorts—some temporal, viz. the confiscation of their goods, infamy and incapacity for honours, and all offices proceeding from that; the punishment of exile, imprisonment, and death itself, about which consult the *De Hereticis*, in civil and ecclesiastical law.” Here, observe, the standard of Maynooth refers with confidence to the canon law as authorizing the principles he teaches on the subject. These are the sentiments of Collet in his Treatise on the Decalogue

We now come to Thomas Aquinas; and the professor of Ethics in the College of Maynooth says, at the Treatise of Thomas Aquinas is the best system of ethics to be found. Well, what is his statement as to heretics? The question is (quest. xi. art. ) whether heretics are to be tolerated. On this he says, “About heretics two things are to be considered, one thing on the part of themselves, the other on the part of the Church. On the part of themselves he sin by which they deserve not only to be separated from the Church, but even to be shut out of the world by death; for it is much more grievous to corrupt the faith by which the life of the soul is saved, than to forge money by which temporal life is supported; wherefore as the forgers of money and other malefactors, are immediately delivered by secular princes to death, much more heretics from the time they are convicted of their heresy, can not only be excommunicated but justly slain.” There is the sentiment of the best master of ethics that is to be found in the College of Maynooth! “On the part of the Church, there is pity for the conversion of those

[that are in error]—mark the pity of the Church of Rome—“and therefore she does not immediately condemn, but after the first or second admonition”—you have had warning enough—and lastly, if the heretic be still found pertinacious, the Church no longer hoping for his conversion, proceeds, for the safety of the others, to separate him from the Church by a sentence of excommunication, and then leaves him to the secular tribunal, to be exterminated from the world by death.”

(To be continued.)

#### TESTIMONY FOR THE OFFICE OF RULING ELDER, FROM THE ORDER OF THE OLD TESTAMENT CHURCH.

It is impossible fully to understand either the spirit, the facts, or the nomenclature of the new Testament, without going back to the Old. The Christian religion is founded upon that of the Jews; or rather is the completion of it. The latter was the infancy and adolescence of that body of which the former is the manhood. And it is remarkable, that no class of theologians more strenuously contend for the connexion between the Jewish and Christian economies, and the impracticability of taking intelligent views of the one, without some previous knowledge of the other, than most of those who deny the apostolic origin of the class of officers now under consideration. With all such persons, then, we join issue.—And, as a very large part of the titles and functions of ecclesiastical officers, were, evidently, transmitted from the ceremonial to the spiritual economy, it is indispensably necessary, in order fully to understand their character, to go back to their source.

The term *Elder*, corresponding with *Zachan*, in Hebrew, and *Presbyteros*, in Greek, literally signifies an aged person. Among the Jews and the eastern nations generally, persons advanced in life were commonly selected to fill stations of dignity and authority, because they were supposed to possess most wisdom, gravity, prudence and experience. From this circumstance, the term *Elder*, became, in process of time, and by a natural association of ideas, an established title of office. Accordingly, the Jews gave this title to most of their officers, civil as well as ecclesiastical, long before Synagogues were established.—From the time of Moses they had *Elders* over the nation, as well as over every city, and smaller community. These are repeatedly represented as inspectors, and rulers of the people; as “officers set over them;” and, indeed, throughout their history, there is reason to believe that the body of the people never, themselves, exercised governmental acts; but chose their *Elders*, to whom all the details of judicial and executive authority, under their divine Legislator and Sovereign, were constantly committed.

\* Essay on the warrant, nature, and duties of the office of the Ruling Elder in the Presbyterian Church; by Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princetown, N. J.

The following specimen of the representation given on this subject in various parts of the Old Testament, will suffice, at once, to illustrate and establish what is here advanced. Even while the children of Israel were in Egypt, they seem to have had Elders, in the official sense of the word; for Jehovah in sending Moses to deliver them, said, *Go and gather the Elders of Israel together, and say unto them, The Lord hath visited you, and hath seen what is done to you in Egypt; Exodus iii. 16.* In the wilderness, the *Elders of Israel* are spoken of as called together by Moses, appealed to by Moses, and officially acting under that divinely commissioned leader, on occasions almost innumerable. These Elders appear to have been of different *grades*, and endowed, of course, with different *powers*; *Exod. xvii. 5. xviii. 12. xxiv. 1, 9. Numbers xi. 16. Deut. xxv. 7—9. xxix. 10. xxxi. 9. 23.* From these and other passages, it would seem they had seventy Elders over the nation; and besides these, Elders over thousands, over hundreds, over fifties, and over tens, who were all charged with inspection and rule in their respective spheres. Again, we find inspectors and rulers of the people, under the name of Elders, existing, and on all public occasions, acting in their official character, in the time of Joshua; during the period of the *judges*; under the *kings*, especially during the most favored and happy season of their kingly dominion; probably during the captivity in Babylon; and, beyond all doubt, as soon as they returned from captivity, and became settled in their own land; until the Synagogue system was regularly established as the stated means of popular instruction and worship.

When the Synagogue service was instituted, is a question which has been so much controverted, and is of so much real uncertainty that the discussion of it will not be attempted in this place, especially as it is a question of no sort of importance in the inquiry now before us. All that is necessary for us to assume, is that it *existed*, at the time of our Lord's advent, and for a considerable time before; and that the Jews had been long accustomed to its order and worship; which no one, it is presumed, will think of questioning. Now, whatever might have been its origin, nothing can be more certain, than that from the earliest notices we have of the institution, and through its whole history, its leading officers consisted of a bench of Elders, who were appointed to bear rule in the congregation; who formed a kind of *Consistory*, or ecclesiastical judicatory;—to receive applicants for admission into the Church; to watch over the people, as well in reference to their morals, as their obedience to ceremonial and ecclesiastical order; to administer discipline when necessary; and in short as the representatives of the Church or congregation, to act in their name and behalf; to “bind” and “loose;” and to see that every thing was “done decently and in order.”

It is not forgotten that a few eminent writers, following the celebrated German errorist, *Erastus*, hav-

contended that there was no *ecclesiastical* government among the Jews distinct from the *civil*; and that, of course, there were no rulers of the Synagogue, separate from the civil judges. Those who wish to see this error satisfactorily refuted, and the existence of a distinct ecclesiastical government among that people clearly established, may consult what has been written on the subject, by the learned Gillespie, by professor Rutherford, by Bishop Stillingfleet, and others; from whose writings they will be convinced, beyond all reasonable doubt, that the civil and ecclesiastical judicatories were really distinct; that the persons composing each, as well as their respective spheres of judgment, were peculiar; and that the latter existed long after the civil sovereignty of the Jewish people was taken away.

There has been, indeed, much diversity of opinion among learned men, concerning a variety of questions which arise in reference to these Elders of the Synagogue. As, for example, whether there was a difference of rank among them? Whether some were teachers as well as rulers, and others rulers only? Whether there was any diversity in their ordination, &c. &c.? But while eminent writers on Jewish antiquities have differed, and continue to differ, in relation to these points, they are all perfectly agreed in one point, namely, that in every Synagogue there was a bench of Elders, consisting of at least three persons, who were charged with the whole inspection, government, and discipline of the Synagogue; who, as a court or bench of rulers, received, judged, censured, excluded, and, in a word, performed every judicial act, necessary to the regularity and welfare of the congregation. In this general fact, Vitranga, Selden, Voetius, Marck, Grotius, Lightfoot, Blondel, Salmasius, and, indeed, so far as I can now recollect, all the writers on this subject, who deserve to be represented as high authorities, substantially agree. And in support of this fact, they quote Philo, Josephus, Maimonides, Benjamin of Tudela, and the great mass of other Jewish witnesses, who are considered as holding the first rank among Rabbinical authorities. Indeed, they speak of the fact as too unquestionable to demand any formal array of testimony for its confirmation.

Accordingly, we find various passages in the New Testament history, which refer to these Ruling Elders, as belonging to the old economy, then drawing to a close, and which admit, it would appear, of no other interpretation than that which supposes their existence. The following specimen will suffice; *Mark, v. 22, And behold, there cometh one of the rulers of the Synagogue, Jairus by name; and when he saw him, he fell at his feet; Acts xiii. 15. And after the reading of the law and the prophets, the rulers of the Synagogue sent unto them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on.* On this latter passage, Dr. Gill, an eminent master of oriental, and especially of rabbinical learning, in his Commentary, writes thus:—“The



rulers of the Synagogue sent unto them: that is, those who were the principal men in the Synagogue; the Ruler of it, together with the Elders; for there was but one Ruler in the Synagogue, though there were more Elders; and so the Syriac version here renders it, the Elders of the Synagogue." By this language, as I understand the Doctor, he does not mean to intimate that the other Elders of whom he here speaks, did not bear rule in the Synagogue; but that there was only one, who, by way of eminence, was called, "the Ruler of the Synagogue;" that is, who presided at their meetings for official business. It is plain, however, that, even in this assertion, he is in some degree in error; for more than once we find a plurality of persons in single Synagogues spoken of as "Rulers."

The learned Vitringa, who undoubtedly, is entitled to a very high place in the list of authorities on this subject, is of the opinion, that all who occupied a place with the bench of Elders in the Synagogue, were of one and the same rank or order; that they all received one and the same ordination; and were, of course, equally authorised to preach, when duty or inclination called them to this part of the public service, as well as to rule. And in this opinion he is joined by some others, whose judgment is worthy of the highest respect. But, at the same time, this eminent man freely grants, that a majority of the Elders of the Synagogue were not, in fact, ordinarily employed in teaching or preaching; that this part of the public service was principally under the direction of the Chief Ruler, or Head of each Synagogue, who attended to it himself, or called on one of the other Elders, or even any other learned Doctor who might be present, and who was deemed capable of addressing the people in an instructive and acceptable manner; and that the chief business of the mass of the Elders was to rule. The correctness of this opinion has been questioned. A number of other writers, quite his equals, both in talents and learning, and especially quite as conversant with Jewish authorities, have maintained, that a majority of the Elders in the Synagogue, were neither chosen nor set apart to the function of teaching, but to that of ruling only. But, in the want of absolute certainty which exists on this subject, and for the sake of argument, I am willing to acquiesce in Vitringa's opinion. Suppose it to have been as he alleges:—This is quite sufficient for our purpose. If it be conceded, that there was, in every Synagogue, a bench of Elders, who, as a judicial body, were entrusted with the whole government and discipline of the congregation; that a majority of these Elders seldom or never preached, but were, in fact (whatever right they might have had) chiefly occupied as ecclesiastical rulers; and that all ecclesiastical matters, instead of being discussed and decided by the congregation at large, were constantly committed to the judicial deliberation and decision of this Eldership; if these things be granted—and they are granted, in substance, by every writer, entitled to be referred to as an authority,

with whom I am acquainted;—it is all that can be considered as material to the purpose of our argument. This will appear more fully in the sequel.

These officers of the Synagogue were called by different names, as we learn from the New Testament, and from the most respectable Jewish authorities. The most common and familiar name, perhaps, was that of Elders, as before stated at large. They were also called Rulers of the Synagogue; a title of frequent occurrence in the New Testament, as applied to the whole bench of the Elders in question; but which would seem, from some passages, to have been, at least, sometimes applied, by way of eminence, to the principal ruler in each Synagogue, which principal ruler appears, however, to have been of the same general rank, or order, with the rest, and to have had no other precedence than that which consisted in presiding and taking the lead in the public service. These officers were further called Heads of the Synagogue;—Overseers, or Bishops;—Presidents;—Orders, or Regulators of the affairs of the Synagogue;—Guides, &c. &c. These titles are given at length by Vitringa, Selden, and others, with the original vouchers, and exemplifications of each; showing that they all imply bearing rule, as well as the enjoyment of pre-eminence and dignity.

And, as these Elders were distinguished from the common members of the Synagogue by appropriate titles, indicating official honor and power; so they had also distinct and honorable seats assigned them, when the congregation over which they ruled was convened. The place of sitting usually appropriated to them, was a semi-circular bench, in the middle of which the chief ruler was placed, and his colleagues on each side of him, with their faces towards the assembly, and in a certain position with respect to the Ark, the principal Door, and the cardinal points of the compass. This statement is confirmed by the learned Thorndike, a distinguished Episcopal divine, of the 17th century. In speaking of the Consistory, or bench of Elders, in the Synagogue, and describing their manner of sitting in public worship, he makes the following statement, in the form of a quotation from Maimonides, and confirms it abundantly from other sources. "How sit the people in the Synagogue? The Elders sit with their faces towards the people, and their backs towards the Hecall (the place where they lay the copy of the law;) and all the people sit rank before rank, the face of every rank towards the back of the rank before it; so the faces of all the people are towards the Sanctuary, and towards the Elders, and towards the Ark; and when the Minister of the Synagogue standeth up to prayer, he standeth on the ground before the Ark, with his face toward the sanctuary, as the rest of the people."

The number of the Elders in each Synagogue was not governed by any absolute rule. In large cities, according to certain Jewish authorities quoted by Vitringa the number was frequently very large. But even in the smallest Synagogues, we are assured, as

mentioned in a former page, that there were never less than three, that the judicatory might never be equally divided.

Such were the arrangements for maintaining purity and order in the Synagogues, or parish churches of the old economy, anterior to the advent of the Messiah. It would seem to be impossible for any one to contemplate this statement, so amply supported by all sound authority, without recognising a striking likeness to the arrangements afterwards adopted in the New Testament Church. That this likeness is real, and has been maintained by some of the ablest writers on the subject, the following short extracts will sufficiently establish.

The first quotation shall be taken from Bishop Burnett. "Among the Jews," says he, "he who was the chief of the Synagogue was called *Chazan Hale mazzeth*, that is, the Bishop of the Congregation, and *Sheliach Tsiabor*, the Angel of the Church. And the Christian Church being modelled as near the form of the Synagogue as could be, as they retained many of the rites, so the form of their government was continued, and the names remained the same." And again; "In the Synagogues there was, first, one that was called the Bishop of the Congregation. Next the three Orders and Judges of every thing about the Synagogue, who were called *Tsekenim*, and by the Greeks *Presbyteroi* or *Gerontes*. These ordered and determined every thing that concerned the Synagogue, or the persons in it. Next to them, were the three *Parnassin* or Deacons, whose charge was to gather the collections of the rich, and to distribute them to the poor. The term *Eder*, was generally given to all their Judges; but chiefly to those of the great Sanhedrim. So we have it Matt. 16, 21. Mark 8, 31. 14. 43. & 15. 1. and Acts 23. 14." "A great deal might be said to prove that the Apostles, in their first constitutions, took things as they had been modelled to their hand in the Synagogue. And this they did, both because it was not their design to innovate, except where the nature of the Gospel dispensation obliged them to do it: As also, because, they took all means possible to gain the Jews, who we find were zealous adherers to the traditions of their fathers, and not easily weaned from those precepts of Moses, which by Christ's death were evacuated. And if the Apostles went so great a length in complying with them in greater matters as circumcision and other legal observances, (which appears from the Acts and Epistles,) we have good grounds to suppose that they would have yielded to them in what was more innocent and less important. Besides, there appears, both in our Lord himself, and in his Apostles, a great inclination to symbolize with them as far as was possible. Now the nature of the Christian worship shows evidently, that it came in the room of the Synagogue, which was moral, and not of the temple worship, which was typical and ceremonial. Likewise this parity of customs betwixt the Jews and Christians, was such that it made them taken by the Romans, and other more

overly observers, for one sect of religion. And, finally, any that will impartially read the New Testament, will find that when the forms of government or worship are treated of, it is not done with such architectural exactness, as was necessary, if a new thing had been instituted, which we find practised by Moses. But the Apostles rather speak as those who give rules for the ordering and directing of what was already in being. From all which it seems well grounded and rational to assume, that the first constitution of the Christian Churches was taken from the model of the Synagogue, in which these Elders were separated, for the discharge of their employments, by an imposition of hands, as all Jewish writers do clearly witness."

The second testimony shall be that of the Rev. Dr. Thomas Godwin, an English divine of great erudition, especially in oriental learning. In his well known work, entitled "Moses and Aaron," we find the following passage:—There were in Israel distinct Courts, consisting of distinct persons; the one principally for Church business; the other for affairs in the commonwealth:—the one an ecclesiastical Consistory; the other a civil Judicatory. The secular Consistory was named a Sanhedrim, or Council; the spiritual, a Synagogue. The office of the ecclesiastical court was to put a difference between things holy and unholy, and to determine appeals in controversies of difficulty. It was a representative Church. Hence is that, *Dic Ecclesie*; Matt. 18, 16.

The next question shall be taken from Dr. Lightfoot, another Episcopal divine, still more distinguished for his oriental and rabbinical learning. "The Apostle," says he, "callethe the minister Episcopus, (or Bishop,) from the common and known title of the *Chazan* or Overseer in the Synagogue." And again; "Besides these, there was the public minister of the Synagogue, who prayed publicly, and took care about reading the law, and sometimes preached, if there were not some other to discharge this office. This person was called *Sheliach Tsiabor*, the angel of the Church, and the *Chazan Ecanmeth*, or Bishop of the congregation. The *Aruch* gives the reason of the name. The *Chazan* says he is *Sheliach Tsiabor*, the angel of the Church, (or the public minister,) and the *Targum* renders the word *Aruch* by the word *Huze*, one that oversees. For it is incumbent on him to oversee how the reader reads, and whom he may call out to read in the law. The public Minister of the Synagogue himself read not the law publicly; but every Sabbath he called out seven of the Synagogue (on other days fewer) who he judged fit to read. He stood by him that read, with great care, observing that he read nothing either falsely or improperly, and called him back, and corrected him, if he had failed in any thing. And hence he was called *Chazan*, that is, *Episcopus*, Bishop, or Overseer. Certainly the signification of the words Bishop and Angel of the Church, had been determined with less noise, if recourse had been had to the



proper fountains, and men had not vainly disputed about the signification of words taken I know not whence. The service and worship of the temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the Synagogues, which was moral, into the Christian Church; viz: the public ministry, public prayers, reading God's Word, and preaching, &c. Hence the names of the ministers of the gospel were the very same, the Angel of the Church, and the Bishop, which belonged to the Ministers in the Synagogues. "There was in every Synagogue, a bench of three. This bench consisted of three Elders, rightly and by imposition of hands preferred to the Eldership." "There were also three Deacons, or Almoners, on which was the care of the poor."

In another place, the same learned orientalist, says—describing the worship in the Jewish Synagogue:—"In the body of the Church the congregation met, and prayed and heard the law, and the manner of their sitting was this—The Elders sat near the Chancel, with their faces down the Church: and the people sat one form behind another, with their faces up the Church, toward the Chancel and the Elders. Of these Elders there were some that had rule and office in the Synagogue, and some that had not. And this distinction the Apostle seemeth to allude unto, in that much disputed text, 1 Tim. v. 18. *The Elders that rule well, &c.*; where 'the Elders that ruled well' are set not only in opposition to those that ruled ill, but to those that ruled not at all. We may see, then, whence these titles and epithets in the New Testament are taken, namely, from the common platform and constitution of the Synagogues, where *Angelus Ecclesie*, and *Episcopus* were terms of so ordinary use and knowledge. And we may observe from whence the Apostle taketh his expressions, when he speaketh of some Elders ruling, and laboring in word and doctrine, and some not; namely, from the same platform and constitution of the Synagogue, where 'the Ruler of the Synagogue' was more singularly for ruling the affairs of the Synagogue, and 'the minister of the Congregation, laboring in the word, and reading the law, and in doctrine about the preaching of it. Both these together are sometimes called jointly, 'the Rulers of the Synagogue,' Acts xiii, 15; Mark v. 22, being both Elders that ruled; but the title is more singularly given to the first of them."

Again he says:—"In all the Jew's Synagogues there were *Parnassin*, Deacons, or such as had care of the poor, whose work it was to gather alms for them from the congregation, and to distribute it to them. That needful office is here (Acts vi.) translated into the Christian Church."

The fourth quotation shall be taken from Dr. (afterwards Bishop, Stillingfleet, who, in his *Trinitarian*, maintains a similar position with confidence and zeal. The following is a specimen of his language:—"That which we lay, then, as a foundation, whereby to clear what apostolical practice was, is that the Apostles, in

forming Churches, did observe the customs of the Jewish Synagogue." And in support of this position, particularly in reference to the Eldership of the Synagogue, he quotes a large number of the most distinguished writers, both Jewish and Christian. It is due to candor, indeed, to state, that Stillingfleet does not admit that any of the Elders, either of the Synagogue, or of the primitive Church, were lay-Elders, but thinks they were all invested with some kind of clerical character. This, however, as before remarked, does not at all affect the value of his testimony to the general fact, that, in every Synagogue there was a Consistory, or Judiciary, of Elders—and that the same class of officers was adopted, both name and thing, in the apostolic Church, which he unequivocally asserts and proves.

In the same general doctrine, Grotius and Salmasius of Holland, decisively concur. By Grotius, the following strong and unqualified language is used:—"The whole polity, or order (*regimen*) of the Churches of Christ, was conformed to the model of the Jewish Synagogue." And again; speaking of ordination by the imposition of hands, he says:—"This method was observed in setting apart the Rulers and Elders of the Synagogue; and thence the custom passed into the Christian Church." Salmasius also, and other writers, of equally profound learning, might be quoted as unequivocally deciding, that the Synagogue had a bench of Ruling Elders, and that a similar bench, after that model, was constituted in the Christian Church. Especially, he contends that the Elders of the Church were, beyond all doubt, taken from the Eldership in the Synagogue.

The learned Spencer, a divine of the Church of England, in the seventeenth century, teaches the same general doctrine, when he says:—"The Apostles, also, that this reformation (the change from the Old to the New Testament dispensation) might proceed gently, and without noise, received into the Christian Church many of those institutions which had been long in use among the Jews. Among the number of these may be reckoned, the imposition of hands; bishops, elders, and deacons; excommunication, ordination, and other things familiar to learned men."

The Rev. Dr. Adam Clarke, whose eminent learning no competent judge will question, also bears testimony that in every Jewish Synagogue, at the time of the coming of Christ, and before, there was an ecclesiastical judicatory, or little Court, whose duty it was to conduct the spiritual government of each congregation. Among several places in which he makes this statement, the following is decisive:—"In his Commentary on James ii 2, he says:—"In ancient times petty courts of judicature were held in the Synagogues, as Vitringa has sufficiently proved, De Vet. Syn. l. 3; and it is probable that the case here adduced was one of a judicial kind; where of the two parties, one was rich, and the other poor; and the master or ruler of the Synagogue, or he who presided in this court, paid particular deference to the rich man, and

neglected the poor person; though as plaintiff and defendant, they were equal in the eye of justice."

I shall cite on this subject only one more authority; that of the celebrated Augustus Neander, Professor in the University of Berlin, and generally considered as, perhaps, more profoundly skilled in Christian antiquities, than any other man now living. He is, moreover, a Minister of the Lutheran Church, and, of course, has no sectarian spirit to gratify in vindicating Presbyterianism. And, what is not unworthy of notice, being himself of Jewish extraction, he has enjoyed the highest advantages for exploring the peculiar polity of that people. After showing at some length, that the government of the primitive Church was not monarchical or prelatical, but dictated throughout by a spirit of mutual love, counsel, and prayer, he goes on to express himself thus: "We may suppose that where any thing could be found in the way of Church forms, which was consistent with this spirit, it would be willingly appropriated by the Christian community. Now there happened to be in the Jewish Synagogue, a system of government of this nature; not monarchical, but rather aristocratical (or a government of the most venerable and excellent.) A council of Elders, *Tsekenim* or *Presbyteroi*, conducted all the affairs of that body. It seemed most natural that Christianity, developing itself from the Jewish religion, should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since their nation had, from the earliest times, been, to some extent, under the control of a Senate, composed of Senators, or Elders. When the Church was placed under a council of Elders, they did not always happen to be the oldest in reference to years; but the term expressive of age here, was, as in the Latin *Senatus*, and in the Greek *Gerousia*, expressive of worth or merit. Besides the common name of these overseers of the Church, to wit, *Presbyteroi* there were many other names given, according to the peculiar field of labour; as *poimenes*, shepherds; *Egoumenoi*, leaders; *Proistotes ton adelphon*, rulers of the brethren; and *episcopoi*, overseers."

Now, if, in the ancient Jewish Synagogue, the government of the congregation was not vested, either in the people at large, or in any single individual, but in a bench of Elders; if this is acknowledged on all hands, as one of the clearest and most indubitable facts in Jewish antiquity; and if, in the judgment of the most learned and pious divines that ever lived, both episcopal and non episcopal, the New Testament Church was formed after the model of the Jewish Synagogue, and not after the pattern of the Temple service;—we may, of course, expect to find some evidence of this in the history of the apostolic Churches.

#### THE JUDGMENT DAY.

From Montgomery's "Omnipresence of the Deity.

Above th' horizon mounts one hideous blaze,  
Sreaking the black heaven with gigantic rays;  
Now bursting into wizard phantoms bright,  
And now immingled in a waste of light;—  
And hark! how wildly on the ruin'd shore  
Expiring Ocean pants in hollow roar,  
While earth's abysses echo back the groan,  
And startle Nature on her secret throne!

But ere creation's everlasting pall  
Unfold its darkness and envelop all,—  
The tombs shall burst, the cited dead arise,  
And gaze on Godhead with unblasted eyes!—

Hark! from the deep of heaven, a trumpet sound  
Thunders the dizzy universe around;  
From north to south, from east to west it rolls,  
A blast that summons all created souls;  
And swift as ripples form upon the deep,  
The dead awaken from their dismal sleep;  
The Sea has heard it; coiling up with dread,—  
Myriads of mortals flash from out their bed!  
The graves fly open, and, with awful strife,  
The dust of ages startles into life!

All who have breathed, or moved, or seen, or felt;  
All they around whose cradles kingdoms knelt;  
Tyrants and warriors, who were throned in blood;  
The great and mean, the glorious and the good,  
Are raised from every isle, and land, and tomb,  
To hear the changeless and eternal doom!

But while the universe is wrapt in fire,  
Ere yet the splendid ruin shall expire,  
Beneath a canopy of flame, behold,  
With shining banners at his feet unroll'd,  
Earth's Judge!—around seraphic minstrels throng,  
Breathing o'er golden harps celestial song;  
While melodies of archangelic might  
Float in loud streams of ever-new delight.

Imagination! furl thy wings of fire,  
And on infinity's dread brink expire;  
In vain would thy prophetic eye behold  
Visions of immortality unroll'd!  
The last, the burning chaos hath begun—  
Quench'd is the moon! and blacken'd is the sun!  
The stars have bounded through the airy roar;  
Crush'd lie the rocks, and mountains are no more;  
The deep unbosom'd, with tremendous gloom,  
Yawns on the ruin, like creation's tomb!

And lo! the living harvest of the earth,  
Reap'd from the grave to share a second birth;  
Millions of eyes with one deep dreadful stare,  
Gaze upward through the spectral realms of air;  
While shapes, and shrouds, and ghastly features gleam,  
Like lurid snow-flakes in the moonlight beam.

Upon the flaming earth one farewell glance!  
The visions of eternity advance;  
No motion, blast, or breeze, or waking sound,—



In fiery slumber glares the world around!  
 'Tis o'er; from yonder cloven vault of heaven,  
 Throned on a car of living thunder driven.  
 Array'd in glory, see TH' ETERNAL come!  
 And, while the universe is still and dumb,  
 And hell o'ershadow'd with terrific gloom,  
 T' immortal myriads deal their judgment doom:  
 Wing'd on the wind, and warbling hymns of love,  
 Behold! the blessed soar to realms above;  
 The curs'd, with hell uncover'd to their eye,  
 Shriek—shriek, and vanish in a whirlwind cry!  
 Creation shudders with sublime dismay,  
 And, dream-like, melts before her God away!

### DISCOURSE.

BY THE REV. MARK Y. STARKE, DUNDAS.

The sting of death is sin.—1 Cor. xv. 56.

That there is a sting in death,—that it is looked forward to by men with feelings of awe, of terror, or of loathing, or, it may be, with a mixture of all these sentiments, is a proposition that will, we believe, find a ready assent in the minds of all. It is nevertheless true that universal as this feeling is, it assumes very different and opposite characters according to the causes in which it originates. That springing from just and proper sources, this feeling is highly beneficial in its nature and tendency, reason and scripture alike warrant us in believing; but that very frequently—I might almost say, universally—it is cherished in a greater or less degree, upon unreasonable and anti-christian grounds, and assumes a pernicious and irreligious character, is not less true. The distinctions to which we allude are so often overlooked or neglected, even by highly religious persons, that we hope under the blessing of God our time will not be unprofitably spent in attempting to dissipate some of those unreasonable and irreligious fears which embitter life and render the approach of death terrible to many; while they at the same time interfere with the right improvements of the one and the necessary preparation for the other. In directing your attention to what really is the sting of death, we may class the factitious causes of the unreasonable fear of death into those which spring from the corporeal and external circumstances and accompaniments of death, and those which arise from the separation which death occasions to us from those interests, pursuits, ties, and affections, which must, more or less, occupy and engage us during our present state of being. First, in regard to the fears of death,

arising from the bodily and external circumstances, by which it is attended, there is much which is revolting to our feelings in these circumstances. There is the pain which so generally precedes death, there is the gradual decay and final destruction of the bodily powers, with frequently an apparent weakening or suspension of the mental faculties so commonly characterized by the affecting term of “second childhood;” there is the stillness and gloom of the death-bed chamber, the mournful looks of sorrowing friends and relatives, the solemnity of the last rites, the committal to the grave, the corruption, the final dissolution, and apparent annihilation of the frame which we are accustomed almost to identify with our existence, which has had part in our pleasures and our pains, our joys and our sorrows, our hopes and our fears, our sympathies and affections, in as far as it is the medium of our connexion with external nature, and of communication with our fellow creatures. All these cannot perhaps be regarded with entire indifference by beings constituted as we are; and these considerations are so much calculated to impress the imagination, that if encouraged and dwelt upon they tend to excite feelings of a most powerful nature, which we may not always be able to suppress or restrain. Now before allowing ourselves to cherish in our own minds, or to raise in the minds of others, sentiments of such a nature, it becomes us to consider well their bearing and tendency. In as far as contemplating and looking forward to the dissolution of the body has the effect of leading us to regard it as of inferior importance, by shewing us the folly of priding ourselves upon its comeliness or strength, of nourishing passions, and seeking pleasures and gratifications connected with it alone, or, in the words of the Bible, of ministering to the flesh, and making preparation to fulfil the lusts thereof, when we must soon resign that flesh which so many live but to pamper and to indulge—in so far, we say, as contemplating the dissolution of our mortal frame excites and impresses us with such ideas and such feelings, it is in the utmost degree important and beneficial. But then remark that the contemplation of death in such a general light imparts to it no sting, clothes it with no terrors. It rather dissipates the terrors and diminishes the loathing with which we would otherwise look forward to it, by leading us to disconnect the idea of our present corrupt and mortal bodies from that of our existence, and to look forward to the spirit's bursting the shell of its earthly encumbrances, and in the freedom of a new, an immortal, a glorious body, soaring amid the sunshine of a brighter creation. Such a manner of contemplating death is not of course



what we allude to, but the dwelling upon the painful and revolting accompaniments of death, merely as such—merely as so many evils attending that change; and must not the effect of so doing be to make even those who look for a better and surer hope to come, dread in some degree the approach even of what they believe will be to them the gate to their city of promise, and make it more hard for them to burst the ties of their present state of being, even although they feel them to be, as they really are, the fetters of a heavy bondage? It is true that these are trials which all must undergo in their passage hence; and we should accustom ourselves so to look them in the face as that our spirits, subjected as they are, to be influenced by the state of our bodily frame while it continues here below to enclose them, shall not be unnerved and overcome when the period of trial arrives. But then it is not by dwelling upon the terrors that this strength is to be obtained. As the traveller who must struggle with the pitiless storm, and the darkness of night, and the dangers of the country, and the toilsomeness of the road, to reach the home of his hopes, keeps his mind from dwelling on the hazard, the difficulties and the fatigue of the journey, repels the new terrors which his imagination would suggest to him at every step, and cheers his spirits by thinking of the blazing faggots of his own hearth, of the cheerful faces and joyful welcome which await his return; so the christian who would approach calm and undismayed the valley of the shadow of death, must not dwell merely upon its terrors, and thus exaggerate his fears and enervate his resolution, but must fix the eye of his faith upon the star of promise—inspiring confidence and courage, and strength—which points to the mansions of his Father's house—his home of everlasting blessedness. If we allow our imaginations to rest too much upon the terrors of the journey, shall we not be apt to forget the objects and encouragements, and in such a state of mind can we be well prepared to enter upon it? No, my brethren, it is by keeping constantly in our view, the high and glorious object to which we press on, by encouraging a well grounded confidence in the armour of salvation, in the promises of God, and the spirit of God, to defend and strengthen us, that shall most successfully banish every fear and prepare and man ourselves for the enterprise. And yet how often and how foolishly do we find men filling their imaginations with pernicious fears, and fostering their short sighted prejudices, by selecting and searching for, and dwelling, one would almost think, with a sort of morbid satisfaction on all that is painful, or disgusting, or revolting in the accompaniments of

death! Why should we magnify to our fears the pains of our last malady? Why dwell upon the convulsive pangs that may precede our dissolution? For what end unceasingly summon up to our thoughts the gloom of the chamber of death? Why magnify our disgust by what may happen to our mortal remains? Why lay open the tomb continually to our view? Why glut the imagination with the loathsomeness of the charnel house? These are not thoughts or feelings surely to be dwelt upon—to be encouraged. They will perhaps force themselves upon us at times, but surely they ought to be restrained and resisted. They are thoughts which weigh down the spirit with earthly, with carnal cares, and fears, and anxieties, and prevent its free and unencumbered flight towards those glorious and happy regions which it is destined to occupy. As common instances however of such feelings, how often do we find pious christians embitter their lives, and add many terrors to death by the dread of what may happen to their mortal remains—of not enjoying it may be what they call a christian burial—of not receiving after death the usual rites and solemnities—by the fear of meeting a watery grave—of their bodies being tossed by the waves and the tempests, and their bones left to whiten upon a strange and distant shore—or to think of their being exposed upon the field of battle, a prey to unclean birds and beasts of rapine—or to perish by fire, and their ashes to be scattered by the four winds of Heaven, leaving not a trace of their existence—or to think that in a time of pestilence when hundreds upon hundreds are swept away by its deadly breath some of the more ordinary formalities may be dispensed with—to think that they may be heaped in one common grave with many others of its victims—or that indignities may be offered to their remains! These and a thousand nameless fears of a like nature, taking possession of the imagination, have embittered the approach of death to many a pious christian, and have filled with terrors and anxieties a period which more than in any other needed the influence of calm undivided reflection, self examination and prayer, to prepare him for the momentous realities of his great change.

To the living we grant, that according to the constitution of our minds such considerations necessarily raise painful and revolting feelings. We naturally wish that the friends we have loved in life should be honoured in their remains in death. The feeling is proper and creditable to our hearts; the mortal relics being associated with the living spirit by which they were animated. In respecting them we honor it. The casket is still precious as recalling the jewel which it contained.

contrary would be barbarous, unfeeling, and unnatural. The sentiment is also just and praiseworthy as tending to deprive death of its outward terrors to the imaginations of men, by diminishing the revolting nature of its concomitants, and by surrounding it with the circumstances of external decency, and ceremony, and respect, and the kindness of remembered sympathy and affection. But that men should raise up terrors to their imaginations from what they will in death cease to regard; from those very fleshly and earthly encumbrances from which the purified spirit will then exult in being freed, and by such considerations to distract the mind from what really is the sting of death, is folly indeed. For then our corruptible shall have put on incorruption, our mortal immortality. It is but the weakness of the flesh that causes such considerations to add to the sting of death, and they ought to be resisted and overcome; for they are destructive of our present peace, interfere with our active performance of the duties of life, and are obstructive of the growth and energy of that life of faith in the soul which alone can prepare us for death and for eternity. How wrong is it therefore, as is often the case, to indulge in high wrought descriptions of the loathsomeness of death, of dissolution, of the grave, merely for the sake of raising strong and powerful emotions in the mind, without considering that the effect of these emotions is to clog the spirit in its transition to glory by ideal and unfounded fears; as if these were aught to the freed spirit any more than the corruption of the shell which it has cast off to the insect amid the loveliness and vigour of its renovated form.

The same principles which we have now developed are applicable, in the second place, to the dread of death arising from the separation caused by it from all the interests, and ties, and sympathies, and pursuits, which so much engage and occupy us in this present world. So far as looking forward to the loss of these objects teaches us their fleeting nature, and leads us to seek a more secure and enduring possession to come, the exercise is most beneficial and important; but then we must beware that in dwelling too much upon the loss, we do not exaggerate in place of diminish the value, of these objects.

All must have felt the effect produced upon them by looking forward to a separation from things or persons which by habit or sympathy have become dear to them. Is it not still more to endear these objects and give them a still stronger hold upon our hearts? How common is the remark, we knew not how much we were attached to the things around us and to which we have become ac-

customed, till we were about to be deprived of them, or to our friends till we had the prospect of losing them. When a man through change of circumstances is obliged to remove from the home which has been the scene of tranquil enjoyment amid his family for many a year, it is then that he feels how firmly the cords of every association of, till then almost neglected or forgotten, happiness have bound themselves round his heart. It is then that he feels all the bitterness of his loss, and the longer the period during which he looks forward to it, will every well known object entwine itself more firmly with his affections. The same, and in a higher degree, holds true in regard to the friends and relatives who are dear to us, in as far as these claim a greater interest in our hearts than any external objects can do. It is on the prospect of separation that he first discovers all their endearing qualities and attractions, till then unobserved or unheeded, rising to his view to darken by their contrast the gloom of his separation. And it is thus that by dwelling too much on the period of death as a separation from earthly objects, we run the risk instead of impressing our minds with a sense of their fleeting and unsatisfactory nature, and raising a longing after things eternal, of endearing them still more to our hearts, of magnifying their importance in our eyes, of increasing our dread of losing them, and of deadening our affections towards those things which are spiritual and heavenly. How common are such feelings among christians! How often do they dwell with mixed sentiments of dread and aversion on the period which is to separate them from the light and the warmth of life—from the fair creation which smiles around them—from the home of their dearest associations—from the scenes that are nearest to their remembrance—from the pleasant converse of beloved and well known countenances—from pursuits uncompleted—from schemes unaccomplished—from desires unattained, and is to terminate to them their earthly hopes, and their earthly career. But is not, my friends, the encouragement of such feelings unreasonable, antichristian, sinful? Is it not fostering earthly predilections and carnal inclinations at the expense of the peace and welfare of the soul? Is it not leading it to attach importance to what it must soon relinquish, and for ever? Is it not feeding it with food which cannot nourish it, and injuring its capacity for that which alone can support it—that food which alone shall be its sustenance in Heaven. All that is pure and excellent and heavenly in our affections and joys here below—all that is worthy of our regard we shall carry with us purified and ennobled and sanctified into glory. For our friends, for those who are



running the way of death and of destruction, we must shed the tears of grieving compassion, as Christ himself did for our sinful race; but for our friends in the Lord we are called upon not to sorrow as those that have no hope; for death to such is but the harbinger of a blessed and uninterrupted union, the threshold of immortal felicity, the dawn of perfection and glory. No, my friends, it is not disease or pain, it is not the decay and annihilation of our bodily powers and energies, it is not the corruption and dissolution of our frame itself that ought to arm death with its sting—it is not the gloom of the dying chamber—it is not the sorrowing countenances of friends—it is not that we must be shrouded in the narrow coffin and be committed to the cold grave—it is not that we become a prey to worms and the power of corruption, that should fill with terrors the valley of the shadow of death. Neither is it that we must be separated from the pursuits, the ties, and the interests of earth, nor that we must part from the scenes and the objects and, for a period, from the friends that are dear to us—it is not such considerations that ought to surround the grave with its terrors. These are causes of dread originating in a carnal heart, in the weakness of the flesh, which may be, which ought to be, resisted and overcome by us. But what really is the sting of death as the Scripture declares in our text is sin. It is this alone which justly causes us to look forward to death with unutterable alarm, as the gate by which a sinful world, a people laden with iniquity shall be ushered into the presence of the eternal and omnipotent Judge of the universe to render an account of the deeds done in the flesh, whether they be good, or whether they be evil, and to receive at his hands the doom which must seal their condition for eternity.

The consideration of this is what we proposed as the second part of our discourse. And we shall perceive how justly sin is called the sting of death, if we consider, first, what sin is—and, secondly, what are its consequences. First. Sin is the transgression of the Divine law—that law implanted in our consciences by nature, and declared in the revelation of God's will to his people—that law which is the eternal and essential will of the self-existent and unchangeable Jehovah. Sin is therefore the expression of the enmity and aversion of the heart to God who created, who supports, and who rules over us—it is the want of conformity in the affections and the will to him who is the essence and source of purity and perfection. Must not, therefore, this enmity of our hearts, this consciousness of aversion to

God and to Heaven, necessarily fill the soul with dismay and alarm at the thought of meeting a righteous and omnipotent Judge? Will not the darkness of our perverted minds naturally lead us to shrink from the searching light of God's presence? Will not the carnal heart, enamoured of its own pollution, shun with terror and aversion the purity of God's spiritual kingdom, by which its deeds are reproved, and its corruptions condemned? Yes, my friends: this indwelling alienation of heart from God, from heaven, and from purity, must so long as it exists, and in as far as it exists, give to death a fearful sting, and surround its approach with just and awful terrors. But, secondly, The consequences of sin are declared to be the eternal abandonment to the restless tortures of evil and hateful passions, of shame and of conscious degradation, to a sense of merited punishment and the bitter remorse of a guilty conscience—to eternal separation from God, the only source of happiness and peace; to the judgment of God, and the wrath of God. And shall a sinful creature of the earth, who hath dared to lift a thought in enmity to the living God, who is conscious of daily, of hourly transgressions of his law—aversion to his rule—ingratitude for his goodness—disregard of his mercy—opposition to his reproofs—neglect of his warnings,—shall such a one draw near to the throne of judgment without shuddering to think that such a fearful condemnation is the just and righteous consequence of his transgressions and his sins? And on thee, oh impenitent sinner! whosoever thou art, this doom shall assuredly be pronounced. Sin, therefore, both from its nature and its consequences, is what really does and ought to give its sting to death, and between it and the pernicious and unreasonable causes of fear, of which we spoke, there is, through the infinite mercy and grace of God, established this great, this momentous distinction, that, as the latter are inevitable, and must be submitted to, it is vain, it is pernicious, it is sinful, to brood over and exaggerate their terrors—to disturb with unnecessary anxieties—to clog with carnal incumbrances the spirit amid its preparation for Heaven, when about to cast aside every weight and plume its wings in its ascent to glory. But with regard to the former, God, for ever blessed be his name, hath provided for us in the person of his own Son, an all-sufficient Saviour who hath overcome death. And to as many as shall come unto him in humility and in faith, accepting him as the Captain of their salvation, he will effectually disarm it of its sting and deprive it of its terrors. Were it not for this Saviour—for the nature assumed—for the sufferings borne—the death endured—the victory gain-

ed by him—the glory, the power, and the dominion restored to him, well might sinful man,—and what man is not sinful?—what man could claim or hope for exemption from the sentence of God's violated law, but through the mercy of God?—well might sinful man, I say, have shut his eyes in despair, and in sullen dread, or thoughtless excess, have awaited the judgment and doom of the day of the Lord. But now the healing balm of saving love and mercy is offered us, which will effectually deprive sin of its poison, and the wound of its deadliness. While we dwell, therefore, upon the terrors of this sting of death, we need not despair; for the word and promises of God direct the eye of faith to the brazen serpent of the new covenant, which was raised for the healing of the nations, and the sting of death, thus deprived of its poison through the blood of Christ, becomes but as a thorn in the flesh to goad us on in the race of faith, in the struggle of the contest, and through the spirit of God finally to conduct us to victory. All its pernicious influence, as a cause of terror and dismay, is removed by the sacrifice of atonement, while its wholesome terrors only lead us to cling with firmer hold to the refuge set before us, only induce us to redouble our exertions, to increase our prayers for the spirit of grace, that we may be enabled successfully to resist the encroachments of sin—to free ourselves from its dominion—to evince ourselves really the children of God, by seeking a growing conformity to his will—a growing love and devotion to his person—a growing desire for his presence, fitness for his communion, and meetness for his kingdom. For this purpose it is most needful for us to remember that there is a law in our members which warreth against the law of our minds, and that while the one is a law unto life, the other is a law unto death. We must keep the danger, the power, and the insidiousness of sin always in view, in order that we may not relax in the contest, and through negligence lose the prize which is set before us. And the more we reflect, the more we impress our minds with the terrors of death in this view; the more we contrast the sinfulness of sin with the righteousness of a coming judgment; the corruption of sin with the purity of a God of holiness; the anxieties and the terrors of sin with the joys of a kingdom of peace, the better we shall be prepared to resist and to conquer it—remembering that our help is laid upon one who is mighty to save—that our strength is in the spirit of a God of power—that our hope is in the promises of a God of truth, and that as he gave up his only begotten and well beloved Son to the death for us all, he will with him also freely give us all

things. You who are still in the gall of bitterness and in the bonds of iniquity, think of the wrath of an offended God, think of the terrors of his violated law, and of his righteous judgment. Think of the consequences of his eternal condemnation. Think that death, if ye repent not, will bring all these things upon you, and flee, ere it be too late, for ye know not what a day or an hour may bring forth, to the arms of that God and Saviour which are day and night stretched forth to receive, and to rescue the humble and the penitent. He will guard you against the terrors of death—he will take away for you the sting of death. Ye shall walk through the valley of the shadow of death, and yet fear no evil, for his rod and his staff shall comfort and support you. Ye who have fled from the wrath to come to the refuge of the Gospel, think of the terrors of that enemy whom Christ hath, by his sufferings and death, disarmed in your behalf, and learn to hate it with a perfect hatred. But think of the power which it still possesses over you—think of its insidiousness, and of the weakness and deceitfulness of your own hearts—think of the awful consequences of falling back under the power of sin and of satan—of denying the profession of your faith, of crucifying afresh the Lord of life, and putting him to open shame; and zealously exert every energy—use every means and every opportunity which God's grace hath put into your power, that you may withdraw yourselves more and more from the power of sin—that you may live more and more to Christ, in closer communion with him here below, and in the hope of a still more intimate and blessed communion with him hereafter—walking by the faith of those things which are to come, desiring rather to be absent from the body that you may be present with the Lord, looking forward with joy to the prospect of those affections and ties which have sunk, or shall soon sink into the dust, springing up again to newness of life, and hallowed, and refreshed by the presence and love of God our Saviour, flourishing in the brightness and vigour of immortality; and pray that the Spirit of Grace may keep you from falling—may establish you in his way, and sealing you by its power, may preserve you from the snares of life, amid the terrors of death, and finally conduct you to glory. Amen. †



## FAMILY WORSHIP.

## THE GENERAL ASSEMBLY'S PASTORAL LETTER TO THE PEOPLE OF SCOTLAND, ON FAMILY WORSHIP.

The General Assembly of the Church of Scotland. To our dearly beloved people; grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf brethren, we thank God, whom we serve with our spirit in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue steadfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we have resolved to issue this brotherly exhortation on the sacred and indispensable duty of Family Worship—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up, by way of remembrance, that while they hold fast the profession of their own faith without wavering, they may consider one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous topic, we think it is superfluous to enlarge on the high obligations by which the duty is enforced—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of Scriptural authority, opening the ears of men, and sealing the instruction, by which God speaketh, not once or twice, but at sundry times, and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the Spirit of grace and supplication, we may be filled with the

fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as we mark the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to show forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctance or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart, in which the love of God is shed abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with as unceasing regularity as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Sion, when there the Lord commanded the blessing—even life for evermore.

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened—thus is faith in the superintending providence and holy promises of God confirmed; thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which, though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God, when, receiving a kingdom which cannot be moved, they had grace to serve him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which the inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the

best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe, and are sure, that his Divine power will give us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent that has been tied up in a napkin, or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time, the father of the faithful commanded his children, and his household after him to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him—even so, in all generations, may the willing and obedient hope, that, while seeking unto God, and committing their cause to him who doeth great things and unsearchable, they place their confidence not in their own importunity, or their own works, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his Holy Spirit to them who ask him, and if, for the sake of his beloved Son, he is pleased to bestow this unspeakable gift, in answer to the prayers of the believing soul, why should we hesitate to admit, that it is of the Lord's mercies, that, by the eternal ordination of Divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every good and perfect gift which cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefits thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved.

But great will probably be the influence of a pious

example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that, while you are not slothful in the business of time, you are also fervent in spirit serving the Lord, and that, while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine! May you not hope that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart, and the snares of an evil world have forsaken the paths of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have long failed to imitate, will, like the bread cast upon the waters, be found after many days? Snail must have been your experience of the discipline of providence, if you have never known so much as one who had wandered so far from the way of peace as to disappoint the earnest expectations of his father, and to turn the joy of her who bare him into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, had been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental guide, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and seasoned every enjoyment, so as to render the voice of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed conversations of heaven, and a delicious foretaste of the fellowship of the saints in light.

If you know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy are ye if ye do them. Nor can you have peace and safety if, knowing what is good, you leave it undone.

And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your heart's desire, that they may be brought to the obedience of the gospel, brethren, pray for us, and for all the ministers of the truth, that the word of the Lord may have free course and be glorified, even as it is with



you. Such an intercession as this will assuredly prove efficacious towards the enlargement of the household of faith, if all of you, both small and great, not only in the congregations of the upright, who in heaviness of heart sigh for the abounding of iniquity and the failing of truth, but in your families apart, and in your unseen retirements, prostrate yourselves at the footstool of your Father in heaven, who seeth in secret, and pour out your desires before him in that effectual and fervent importunity which, like the long and patient waiting of the husbandman for the precious fruit of the earth, will, according to the sure word of promise issue in plenteous showers of blessings, not confined to any favoured spot, or any privileged community, but dropping down fertility far and wide over fields co-extensive with the inhabited world, filled as it shall be in that evening-time of light with the knowledge of the glory of the Lord, as the waters cover the sea; and thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of the good pleasure of his goodness, will arise and have mercy not only on the mountain of holiness in which he had his dwelling in time past, but on all in every place who call on the name of Jesus Christ our Lord; so that, while he clothes his priests with salvation, and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy day with thanksgiving in their hearts, and the high praises of God in their mouths—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his work shall appear before the face of his servants, and his glory to their children; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the holy unity of the faith and the bond of perfectness. “Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years.” “And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.”

#### THEOLOGICAL SEMINARIES.

The American Quarterly Register gives the following list of Theological Seminaries in the United States. The list is incomplete, however—Union, South Hanover, Lane, and several other Seminaries being omitted:—

Theological Seminary, Andover, Massachusetts.

Rev. Justin Edwards, D. D., President. Founded 1808. Senior class, 27; middle class, 34; junior class, 50. Total 111.

Theological Seminary, Princeton, New Jersey. Rev. Archibald Alexander, D. D., Senior Professor. Founded 1813. Senior class, 20; middle class, 34; junior class, 29. Total 83.

Theological Seminary, Bangor, Me., Rev. Enoch Pond, D. D., Senior Professor. Founded 1816. Senior class, 18; middle class, 15; junior class, 10. Total, 43.

Theological Seminary, (Episcopal,) New York City. Rt. Rev. Benjamin T. Onderdonk, D. D., Senior Professor. Founded 1819. Senior class, 24; junior class, 24. Total, 48.

Theological Seminary, Auburn, New York. Rev. James Richards, D. D., Senior Professor. Founded 1821. Senior class, 8; middle class, 20; junior class, 20. Total, 48.

Theological Seminary, New Haven, Conn., Rev. Nathaniel W. Taylor, D. D., Senior Professor. Founded 1822. Senior class, 15; middle class, 34; junior class, 15. Total, 64.

Theological Seminary, (Episcopal,) Fairfax county, Va., Rev. Reuel Keith, D. D., Senior Professor. Founded 1822. Senior class, 7; middle class, 8; junior class, 5. Total, 20.

Theological Seminary, Cambridge, Massachusetts. Rev. Henry Ware, D. D., Senior Professor. Founded 1824. Senior class, 8; middle class, 6; junior class, 5. Total, 19.

Theological Seminary, Newton, Ms., Rev. Irah Chase, M. A., Senior Professor. Founded 1825. Senior class, 10; middle class, 13; junior class, 11. Total, 34.

Theological Seminary, Mercersburg, Penn., Rev. Lewis Mayer, D. D., Senior Professor. Founded 1825. The students are all in the junior class, and the number is 9.

Theological Seminary, Gettysburg, Penn., Rev. Samuel S. Schmucker, D. D., Senior Professor. Founded 1826. Senior class, 4; middle class, 8; junior class, 8. Total, 20.

Theological Seminary, Alleghany, Pa., Rev. David Elliott, D. D., Senior Professor. Founded 1827. Senior class, 11; middle class, 19; junior class, 11. Total, 41.

Theological Seminary, East Windsor, Conn., Rev. Bennet Tyler, D. D., President. Founded 1834. Senior class, 10; middle class, 7; junior class, 6. Total, 23.

Theological Seminary, Gilmanton, N. H., Rev. Aaron Warner, M. A., Senior Professor. Founded 1836. Senior class, 10; middle class, 6; junior class, 20. Total 36.

Theological Seminary, New Hampton, N. Hampshire, Rev. Eli B. Smith, M. A., Senior Professor. Founded 1836. Senior class, 8; middle class, 9; junior class, 8. Total 25.

Theological Seminary, (Presbyterian,) New York City, Rev. Thomas McAuley, D. D., L. L. D., President. Founded 1836. Senior class, 23; middle class, 22; junior class, 23. Total 68.

Theological Seminary, Hudson, Ohio. Rev. Geo. E. Pierce, D. D., Senior Professor. Students in all the classes, 15.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Continued from page 287.

The Moderator closed the proceedings of the Assembly with the following speech:—

RIGHT REVEREND AND RIGHT HONORABLE.

It has been the becoming and useful practice of my predecessors in this chair, to close the proceedings of the General Assembly with an address, intended to carry home to the hearts of those over whom they presided, the practical lessons which these proceedings were calculated to teach, that they might bear along with them a salutary impression when about to return to the superintendence of the flocks among which, as ministers and elders, the great Head of the church had appointed them to labour. I could have wished, in following this worthy example, to have had an opportunity of addressing you at a time when your attention was less pre-occupied, and your spirits were less exhausted by weighty and long-protracted duties; and I do feel that, at this late hour, neither your patience nor my own strength will permit me to trespass long on your time. Nevertheless, I am urged, by an imperative sense of duty, to claim your attention to a few parting words; and my heart's desire and prayer to Almighty God is, that I may be directed to speak to you with a wisdom, a plainness, and an unction, more suitable to the dignity of the office to which your partiality has raised me, than consistent with my own humble acquirements; and that while the treasure is in a mean "earthen vessel, the excellency of the power may be of God."

In reviewing the proceedings of this venerable Court since it was convened, so many important subjects crowd into my mind, that it is difficult to know where to begin. You have had under discussion measures of vital importance, connected not merely with the bulwarks of our beloved Zion, but with its very existence as a National Church. You have been led seriously to consider, not only how "to lengthen her cords and strengthen her stakes," but how to guard against enemies, who although disunited among themselves, have zealously combined to raze her from the foundations. No period, since the great civil revolution restored our Presbyterian Church to its ancient privileges, has been pregnant with events of greater importance to her welfare; and it does appear to be a token for good that the very circumstances which seemed to darken her prospects, have, by the good hand of God upon her, been overruled to promote her stedfastness, to deepen her spiritual views, to extend her influence, and eminently to advance her best interests.

If we turn to the controversy which the foes of the Establishment, reviving the equivocal spirit engendered in the times of the common-wealth, have so keenly excited against the connexion between church and state, while we find much to lament and to deprecate in the spirit itself, we perceive, in its results, a quickening spirit on our people, and an infusion of

greater energy into our institutions. The zeal of many, which, during a period of long uninterrupted peace, had begun to wax cold, has been reanimated; reformation of existing abuses has been extensively effected; a vast accession to the efficiency of the church has already been made, and is still proceeding; a more devoted attention has been excited to whatever can promote the usefulness of pastoral labours; and, above all, a spirit of revival has been shed abroad over the face of christian society, which it is our hope and earnest prayer may be only the harbinger of still better things.

If we turn to the steps which have been taken by the church to prevent the intrusion of obnoxious presences to the pastoral charge of a parish, we observe, amidst some anticipated discouragements and irregularities, occasioned by the unaccustomed working of the measure, many circumstances which incite to perseverance, and open the brightest future prospects. A body of faithful pastors has been introduced into the church, whose active and efficient services have endeared them to their respective flocks, and afforded additional strength to the Establishment; the people have become more affectionately attached to the church of their fathers, which has made such disinterested efforts to secure their privileges; and a foundation has been laid for the progressive increase of a Christian spirit among all parties, which, under the blessing of our Supreme Head, cannot fail to promote the welfare of our Zion.

If, again, we direct our attention to the great question which has arisen out of this measure, as to the spiritual independence of our National Church, and which has occasioned a collision between the ecclesiastical and civil powers, we may confidently rely that, under the guidance of Him whose unseen hand brings good out of seeming evil, and who causes not only the wrath, but the prejudices and selfish views of men to praise him, even this apparent discouragement will eventually tend to the best interests of our beloved Establishment. If, in the meekness of wisdom, and with the humble but unswerving spirit becoming a Church of Christ, we stand fast in that liberty wherewith Christ has made us free, we shall find the way cleared by a wisdom not our own, and the difficulties in which our faithfulness to the cause of our Divine Head has placed us, overruled as the means of imparting purity, influence, and stability to our spiritual institutions.

Besides these evidences and anticipations of the protection and favour of our Divine Head there are others for which we have scarcely less cause of humble thankfulness. Nothing can more unequivocally prove the predominant influence of genuine faith in a Church of Christ than the awakening of an enlightened zeal for the diffusion of pure and undefiled religion throughout the world. I need not remind you that after a long period of lukewarmness and inactivity, such a zeal has sprung up, and has been remarkably blessed by Divine countenance and support. The



unwonted efforts which have of late years been made for extending the blessing of religious education throughout the ignorant and neglected districts of our northern population, and for bestowing on overgrown parishes the privilege of regular Gospel ministrations, and an edifying and efficient parochial superintendence—efforts which have, in various instances, been blessed with a spiritual revival, not less remarkable than it is gratifying to the pious heart; the zealous exertions which have been made to relieve the spiritual wants of our expatriated countrymen in Canada and Australia, and which, although attended with difficulties and discouragements, continue still unrelaxed, and promise ultimately to produce the most important consequences; the impression already made on the vast regions of heathen India, and the enlarging prospect of success, under the labours of your enlightened and zealous missionaries, which we are privileged to entertain; and lastly, the measures adopted by the preceding General Assembly, and sanctioned by you for the important object of enlightening and converting the people of Israel, once so highly favoured, and still reserved for a glorious destiny—measures which have been so judiciously followed up by your committee, and which seemed only wanting to comprehend all the great objects of missionary enterprise that a christian church can embrace, at home and abroad—these varied, important, and successful exertions of christian benevolence, at once display a principle of spiritual life and vigour in the church, and afford an evidence that the Saviour's blessing rests upon its labours. Nor can I omit to notice other transactions of this venerable court, which evince the same spirit of christian benevolence. The zeal with which you have seconded the efforts made by some of our inferior courts as well as by associations and private individuals, for checking the fearful progress of Sabbath desecration within the bounds of the church—the testimony you have borne against the unspeakable atrocities of the slave trade, with which unhappy Africa is still cursed, and to which, after all the efforts that have been made to abate its horrors near half a million of her wretched inhabitants continue to fall a yearly sacrifice, and under the effects of which the whole population—a hundred millions of immortal souls—are sunk in hopeless barbarism; and the anxiety you have shewn to countenance and support the Presbyterian churches of England, Ireland, and America, which have claimed your aid or craved your friendly co-operation—your solicitude, I say, and your judicious intervention in regard to these important objects, are worthy of your character as a church of Christ, and entitle you to the gratitude of your fellow-creatures.

Fathers and Brethren! While it is doubtless both useful and gratifying to call to remembrance the gracious dealings of our Divine Head towards our ecclesiastical Establishment, in the protection he has bountifully vouchsafed, and the Christian spirit he has been pleased to infuse, a more painful task re-

mains to be performed. The Church is still beset with difficulties, and troubled on every side: "without are fightings, and within are fears." Nevertheless, we are comforted with the undoubting conviction, that the combined efforts of Papists, Dissenters, and Infidels, which are the natural consequences of the awakening and increasing spirit of Christian devotedness within the walls of our Zion, are but one of the means which her heavenly King employs still farther to excite the faithfulness of her members, and to purify her from remaining corruption. Rest assured that so long as she proceeds in a course of spiritual improvement—so long as, with humble prayer and unflinching fortitude, she perseveres, through good report, and through bad report, in rectifying abuses, in removing obstacles, in stirring up Christian virtues and graces, in affording new means of religious instruction and missionary enterprise, at home and abroad, and in zealously "contending for the faith once delivered to the saints," "the gates of hell shall not prevail against her. The Heathen may rage, and the people imagine a vain thing; worldly politicians may combine with ambitious sectaries to plot her destruction; but He that is for her is greater than all that can be against her. She will rise more graceful and more mighty from the conflict, and will discover in future, as she has experienced in times past, that the fire of persecution, while it consumes her bands and enables her to walk more freely and more firmly, shall not pass upon herself to injure her; for the Son of God will walk with her in the midst of the furnace: and the more intensely the flame glows, only so much the more shall she be warmed and enlightened, melted and purified.

Right Reverend and Right Honourable,—I cannot conclude without reminding you that additional faithfulness and devotion to the cause of our Divine Master are required of us. While the frame-work of our Church, being founded on the Word of God, and beautifully adapted to the important purposes of parochial instruction and spiritual edification, is worthy of admiration, and deserves all your zeal, such are the evil dispositions with which it has to deal, such the weakness of the human instruments by which its functions are exercised, and such, also, the inadequacy of its provisions for supplying the spiritual wants of a rapidly increasing population, that much lamentable defection prevails among its members, much lukewarmness, many corrupt practices, much open profligacy. These require to be restrained and corrected with a paternal hand. On you, Fathers and Brethren, this important task devolves; and my earnest prayer for you is, that, on returning to your respective parishes, you may carry along with you a portion of that quickening spirit, which your important labours, while assembled in this place to consult and provide for the spiritual welfare of our much-loved country, were calculated, if prosecuted in a devotional frame, to cherish in your hearts. To all of you high interests are entrusted by our Spiritual Head,

but especially to those who labour in word and doctrine. You, Reverend Fathers, are ambassadors for Christ, and stand in his stead to bear the message of salvation to perishing souls, and to offer them the means of salvation which he has purchased with his own blood. It is a duty of surpassing dignity and importance. "Who is sufficient for these things?" Well might we tremble and despair if left to our own strength; but we are re-assured when we call to mind the promised aid: "My grace is sufficient for thee," says our Divine Master, "my strength is made perfect in weakness." Trusting in this gracious promise, let us go on our way fearless and rejoicing.

Beloved brethren!—The task is arduous; but the aid is ample, and the reward unspeakable. To instruct the willing, to encourage the fearful, and to build up believers in their most holy faith, are labours of love with which the heart goes along. But faithfully to warn, wisely to reprove, gently yet firmly to correct, meekly and patiently to confute those who oppose themselves—these are duties more painful and more difficult, demanding a zeal, a prudence, a devotedness, a Christian charity, which those alone can attain who have felt the power of the Gospel on their own hearts, and have deeply imbibed the spirit of their Divine Master. Yet how blessed the employment! To be a fellow-worker together with God himself, in saving but one soul from eternal destruction, and bringing it to the marvellous light of the Gospel—would not this beyond measure repay a whole life of toil and suffering? But what shall we say, if it should please Him in whose hands are the hearts of all men, to employ us more extensively in his service—to use us as instruments for the conviction and conversion of many sinners? Oh! if His Holy Spirit should bid light and life spring up around us, while we move steadily forward through this dark world, in the path traced by the bleeding footsteps of our crucified Master—if, while we publish peace and salvation, the cold hearts of our people were to be warmed and melted—if the young, forsaking their youthful follies, were to devote the first fruits of their affections to their God and Saviour—if the hoary heads of aged sinners were seen bending in humble penitence round the foot of the Cross—if, among our own beloved flocks, and throughout the great mass of our population, the love of God were to be in the heart, and the precepts of his word were to adorn the character—if the present generation, as in the days of their forefathers, were to sanctify the Sabbath, that a holy stillness should spread over our houses, our streets, and our highways, while man and beast rested from their weekly toil—if the whole land should once more become vocal with our morning and evening devotions, and the solemn anthem of the palace should be echoed back in hallowed strains from the lowly cottage—if such were, under the blessing of our Supreme Head, to be the fruit of our pastoral labours, what words could express the privilege, the

honour, the immeasurable delight, of such a consummation.

Right Reverend and Right Honourable,—I trust you will accept of my heartfelt acknowledgments for the kind support and friendly countenance I have received at your hands during a period of most intense anxiety and excitement. Your favour raised me to a distinction of which I am unworthy, and I am deeply sensible, that while I have endeavoured to discharge its important duties faithfully, impartially, and assiduously, I have erred in many things, and fallen far short in all. Your tenderness and generous forbearance under these trying circumstances, I shall never forget—they shall live in my heart while consciousness remains. Your welfare shall be my daily prayer—my constant prayer shall be that, though separated in this world, we may be united by ties of Christian love which can never be broken; and, when called from the discharge of earthly duties, we may meet to part no more in the general assembly of the first-born, whose names are written in heaven.

The Moderator then dissolved the Assembly in the name of the Lord Jesus Christ, the Great Head of the Church, and indicted it to meet on the 21st May, 1840; after which, turning to His Grace, the Lord Commissioner, he said—

May it please your Grace,—It is my grateful and honourable duty to be the organ of this Assembly in presenting our humble acknowledgments for the attention you have shown to our accommodation and convenience; for your faithful attendance on the several diets of this Court; and for the marks of kindness which the members of this Assembly have received at your hands, in the whole of their intercourse with your Grace. For myself personally I hope that I may be permitted to add, that I feel peculiarly gratified with the urbanity and friendly attention with which your Grace, in your regard, not to the humble individual, but to the office he unworthily holds, has condescended to honour me.

Your Grace has witnessed the free discussion of subjects in which the vital interests of the Church and of religion were deeply concerned. If on such subjects our deliberations should have sometimes exhibited a warmth natural to ardent minds, we do trust that you must have perceived in them all a pervading sentiment of loyalty to our earthly Sovereign, mingled with a sense of paramount duty to our Divine Head;—and that you will carry to the foot of the throne an assurance, that whatever may be our differences of opinion in other respects, there is one sentiment in which we are all most cordially united—that of an earnest desire to promote fully and dutiful subordination among her Majesty's subjects, while we endeavour above all to advance the spiritual efficiency of our Church, and the moral and religious welfare of the people of this land.

May it please your Grace.—You are well aware of the unanimous and earnest desire of the Church to



relieve the spiritual destitution which so unhappily prevails in various districts of Scotland, where the rapid increase of the population has far outgrown her means of pastoral and parochial superintendence; and your Grace is also acquainted with the disinterested efforts which have been made, and the pecuniary sacrifices which have been incurred, for abating this evil. I need only therefore mention it as the last and earnest request of this, as it was of the preceding Assembly, that in the influential circles to which your Grace has access, our urgent claims for the extension of our churches and of our schools, may be promoted by your Grace's countenance and friendly aid.

The prayer of the Assembly for you is, that the blessing of Almighty God may attend your private engagements, your public duties, and your temporal and eternal interests—that his grace may be in your heart, and may sanctify your domestic affections, your views, and your pursuits. We are about to be separated, never to be all assembled again on earth, and our relative condition is on the point of being dissolved. May the Holy Spirit so guide your Grace and us, that when called hence, we may all meet in that blessed country where, if there be any distinction, it is only that which arises from more holy affections, and a more intimate union with our adorable Head.

The Commissioner replied.

The Assembly then dissolved at two o'clock in the morning.

field. In this communication to the Directors, the Bishop says: "If we can but enter at the wide and effectual door in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal."

The following are extracts from the report of the archdeacon, dated Feb. 15, 1839.

On the return of the Bishop and myself from the Straits, at the end of November, 1838, we received from Mr. Deerr, the Church missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry on the subject of religion, among the natives in several villages near the Sudder station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to enquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the inquiry I could, in order that we might judge how far it was the work of the blessed Spirit of God.

Accordingly, on February 8, 1839, I left Calcutta, in company with a native friend, the Rev. K. M. Banerjee, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbett, Esq. the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr, as full an account as possible of the work which had brought me up. I received from him the following particulars:—

#### I. Number of Inquirers.

There are not less than fifty-five villages, containing among them upward of 500 families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

#### II. Origin and commencement of the work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called "Kurta Bhoja," worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted in addition, some articles of the Christian faith. They worship only one God, having nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience, and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They

#### RELIGIOUS AWAKENING IN BENGAL.

From the New York Observer.

In the London Missionary Register for June, received by the Great Western, we find a highly interesting account of a remarkable religious awakening among the Hindoos in the vicinity of Kishnaghur, one of the stations of the Church Missionary Society, on the Jellingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in 55 villages, extending for sixty miles along the Jellingha, to the north-east and south-west of Kishnaghur, more than 3000 Hindoos have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian Church. The movement bears a strong resemblance to that witnessed by the apostles on the day of Pentecost, and will remind the reader of similar recent scenes in the Society and Sandwich Islands.

We give below the report of Archdeacon Dealtry, who visited the villages at the request of the Lord Bishop (Wilson) of Calcutta, for the purpose of learning the truth respecting this wonderful change. On ascertaining that they were true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the Directors of the Church Missionary Society, urging the importance of sending between thirty and forty additional clergymen, schoolmasters and catechists, into this part of the

agreed, but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, "Are you afraid to pray?" They replied, "No, we are not afraid." He then said, "Let us pray;" the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction, and a few months after were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the sect especially above named, visited the Christians, and became more favourably disposed toward them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared "that this was the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connections. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village, the excitement was so great, that when the missionary began to preach, they anxiously enquired, "What! has the pestilence reached us also?" An inquirer had two brothers who fled from their homes for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village. But, as is usual in persecutions, the truth spread, the Christians were more in earnest, the inquirers multiplied, and the word of God prevailed, so that whole tribes became obedient to the faith. Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian, and cast out by his neighbours on his return. He has, however, since given good hope. From the first time of the inquiry, Christian catechists and teachers have been constantly among them. The missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

### III. The present state of the work.

Mr. Deerr thinks, that out of the 500 families who are candidates for baptism, 200 of them are prepared for the holy sacrament—that is, about twelve hundred individuals.

How are the spiritual wants of these people to be supplied, should they be admitted into the church?

1. There are, Mr. Deerr and Mr. Alexander, an European catechist, who has lately been sent to assist in the mission.

2. Two native catechists, Paul and Ramdhum. These are of great importance, in reading the prayers and scriptures, expounding, catechizing, &c.

3. There are six readers. Their duty is simply to read the scriptures and catechise, to read tracts, &c. They have been taken chiefly from the villages, and are conversant with the manners of the people, &c. and are very useful in their places.

4. The English schoolmaster at Kishnaghur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid in visiting the villages, and reading the service, &c.

These are all at present engaged—that is, eleven persons for the fifty five villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial spiritual aid to all the villages; they could not even give the baptized one service each Sabbath. Something, then, must be done to provide more help, should the candidates be ripe for baptism.

Saturday Evening, Feb. 9, 1839.—After a pleasant Sabbath day at Kishnaghur—on which I preached twice to the residents, and administered the holy sacrament of the Lord's Supper—we set off to visit the villages, and to judge how far we could concur with our friend, Mr. Deerr, that the work was of God. There were of our party, myself, the Rev. W. J. Deerr, the Rev. K. M. Banerjea, the Rev. J. J. Weithrecht, and the Rev. T. Sandys. The two last named gentlemen we very providentially and unexpectedly met at Kishnaghur: they had heard of the work, and came to see what things God had wrought. We were out three days; visited four of the principal villages, and baptized in them between five and six hundred persons, including women and children. As the work was nearly of a similar character in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail, as from that a fair judgment may be formed as to the rest.

We first went to Anunda Bas, a large village about ten coss from Kishnaghur. At this village, there were about sixty families seeking Christian baptism. On our way to it, we had to pass near a small village named Bengul Chu, where there are several families seeking the truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some service. They considered their earnestness and sincerity. It was something new to see Bengalees thus pressing for Christian instruction. We could not comply with their request, as our arrangements had been formed, and such important duties depended on them. We desired, however, our friend Krishna Mohana Banerjea to stay and give them a short address, and then to follow us, with which request he readily complied.

We arrived at Anunda Bas about 12 o'clock. Arrangements for service were made, and the inquirers assembled in a small compound before a native hut belonging to one of the Christians. A kind of screen from the heat was made by cloths being thrown over poles. There was a large number present. The candidates for baptism were placed in the front in rows. We commenced by singing a hymn. I then addressed them, Krishna Mohana Banerjea interpreting for me. I told them that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts; that no temporal motives had induced them to so serious and important a step; that they had well weighed and fully



understood the duties and obligations of the Christian religion; and that it was with the conviction of their sinful state, of the salvation of the gospel, and of the difficulties which they would have to undergo, that they had resolved to become the followers of Christ; that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village which we had visited; that I hoped its name was a token for good; and that, if they became sincere Christians, real believers in Jesus Christ, it would truly be "Anunda Bas"—that is, the "village of joy"—for Christianity was the religion of happiness and joy. But as no good could be expected without the divine blessing, before proceeding further, I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. Mr. Sandys then offered up the sacrifice of prayer and thanksgiving; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most solemn and audible manner. Mr. Deerr next gave them an affectionate and earnest address upon the necessity of feeling their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, "as many of you as were baptized into Christ have put on Christ." We then proceeded to the most important part, the examination of the candidates for baptism. They were questioned as to their knowledge of their own state and condition—of their responsibility to God—of the character of God—of Jesus Christ—of the way of salvation—of the obligation into which they were about to enter, and especially in reference to their motives, their expectations, and their future habits. On these and other topics, they gave as satisfactory answers as could have been expected: it rather exceeded than came short of what we had looked for. Two were found deficient. One, an old man of a fine open countenance, could not repeat the fourth Commandment. He said he had it in his heart; but being an old man, he could not learn so rapidly as younger men could. We spoke to him with affection; but thought it better to adhere to the principle which we had laid down, viz. that the catechumen should be able to repeat the Lord's Prayer, the Creed, and the Ten Commandments. I then asked the missionary brethren if they thought "that any could forbid water that these persons should not be baptized?" It was the unanimous opinion that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the brethren present. About 150 persons, I think, were then baptized; of this, I shall know from the catechist, Paul.

Krishna Mohana Banerjea, at my request then addressed the newly baptized on the solemn engagements into which they had entered, pointing out to them, 1. What they had been; 2. What they now were; 3. What their conduct in future ought to be. Mr. Deerr then addressed the heathen; and the blessing having been pronounced the congregation was dismissed.

At three more villages, Bana Bund, Bha Parparah, and Sholah, we went through similar services, examining and admitting candidates, exhorting them to steadfastness, &c. Altogether there were in the three days, about 560 admitted to baptism. There may be many among the inquirers who have been influenced by wrong motives—many who do not fully understand what they are doing—many who have joined because their families did so. I understand that, in some of the more distant villages, the missionaries found much ignorance and secularity prevailing,

more than at the nearer and larger villages; but with the greater number, I firmly believe there is a desire to obtain salvation. I fully agree in the sentiments which one of the clergy present, the Rev. Krishna Mohana Banerjea, who best knows the native character, has expressed. He observes: "The very great number who have placed themselves under Christian instruction, the earnestness with which some of them spoke out their feelings, and the interest with which they heard the word, together with the great gratitude which all of them seemed to feel on account of our visit, are comforting proofs that the Lord is in the midst of them. The satisfactory answers which were returned to our questions by the candidates for baptism, confirm the favourable opinion to which the other circumstances lead; especially if we consider that the men were, with few exceptions unable to read, and had seldom opportunities of hearing the word of God, in consequence of their distance from Kishnaghur, and the want of resident catechists among them. It is scarcely possible that so many individuals would come forward simultaneously to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose. I cannot, therefore, help inferring that the work is of God, who hath declared his salvation, and openly showed his righteousness in the sight of the brethren.

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UNION OF THE ASSOCIATE SYNOD WITH THE CHURCH.—The Synod met in Edinburgh on Tuesday, and was opened by a very suitable sermon by the Rev. Mr. McIndoe of Kirkcaldy, the late Moderator, from Psalm lxxxvii. 3—"Glorious things are spoken of thee, O city of God;" after which the Rev. John Wright of Alloa was chosen Moderator.

The business of the Union was largely discussed on Wednesday, and a final vote came to in the evening, when the result was every way favourable, the majority on the side of this measure being found considerably greater than even at the previous Synod. A motion, embodying a series of resolutions expressive of satisfaction with the late proceedings of the General Assembly, and warranting the members of Synod to accede to the Presbyteries of the Established Church, was carried over a motion for farther delay by 39 to 13 votes, in a very full meeting of Synod—majority 26.

This business is now adjusted, and it is satisfactory to know that nothing could be more conciliating than the spirit manifested by both parties. The minority, respecting the motives of their brethren, lodged no protest; and the Synod, giving all due consideration to the difficulties of the minority, frankly agreed to leave the Synodical Books in the hands of the small residue who may still, for a time, act in an associate capacity, it being understood that both parties should have equal access to them, and that no attempts at litigation, in respect of civil property, should be made on either side; but any questions of this kind, if such should arise, should be settled by Christian arbitration. The constitution of the Synod, in its extended form, it was agreed, should cease with the final secedant of this Synod. But the mission unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain souls, not to a sect and a subdivision, but to the Christian religion, that is to the faith and obedience of the Lord Jesus, hath a promise to be assisted and rewarded: and all those that

nority are fully empowered to act as a Presbytery or, if they choose, as a Synod, so long as they are not perfectly satisfied to accede, as their brethren will immediately do, to the National Church. The minority, it is hoped, will by degrees merge into the union: some of them having professed warmly their favour for the object, it the present question between Church and State were only thoroughly settled on a satisfactory basis.—*Scottish Guardian*.

**MISSIONARY CONTRIBUTIONS.**—The receipts of the American Board of Commissioners for Foreign Missions in the year ending July 31st, amounted to \$241,688.

The receipts of the Baptist Board of Foreign Missions in the year ending in April, amounted to \$110,190.

Of the Presbyterian Board of Foreign Missions, in the year ending in May, \$62,979.

Of the Episcopal Board of Foreign Missions, in the year ending in June, \$29,153.

The United Brethren or Moravians, in the year 1838, \$11,852.

The entire receipts of the Methodist Missionary Society for both Foreign and Domestic Missions, in the year ending in May, were \$135,521; of which sum two-thirds may be set down as appropriated to Foreign Missions, (including those to the American Indians,) that is \$90,348.

Adding to these sums \$10,000 contributed by smaller societies, the whole amount disposable by this branch of Protestant charity in the United States during the year, may be estimated at \$556,210.

The available funds of the Domestic Missionary Societies of the United States for the same period may be considered as follows:

American Home Missionary Society,	\$32,564
Methodist Missions,	45,174
Presbyterian Board of Missions,	41,759
Episcopal,	38,444
Baptist,	18,720

Adding \$10,000 to this sum, to include minor operations, the aggregate amount for domestic missions is \$236,661; and the total contributions for all Protestant missions \$792,871.

#### MISCELLANEOUS.

**INUTILITY OF CONTROVERSY.**—It is enough to weary the spirit of a disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the question too; and yet no man shall be of his mind more than he was before. How few turn Lutherans, or Calvinists, or Roman Catholics, from the religion either of their country or interest! Possibly two or three weak or interested, fantastic and easy, prejudicate and effeminate understandings, pass from church to church, upon grounds as weak as those, for which formerly they did dissent; and the same arguments are good or bad, as exterior accidents or interior appetites shall determine. I deny not but, for great causes, some opinions are to be quitted: but when I consider how few do forsake any, and when any do, oftentimes they choose the wrong side, and they that take the righter, do it so by contingency, and the advantage also is so little, I believe that the triumphant persons have but small reason to please themselves in gaining

proselytes, since their purchase is so small, and as inconsiderable to their triumph, as it is unprofitable to them, who change for the worse or for the better go to heaven, are the purchase of such undertakings, the fruit of such culture and labours; for it is only a holy life that lands us there. \* \* \* I am weary and toiled with rowing up and down in the seas of questions, which the interests of Christendom have commenced, and in many propositions of which I am heartily persuaded I am not certain that I am not deceived.

JEREMY TAYLOR.

**THE ANCIENT CULDEES.**—For six centuries, commonly called the dark ages, they preserved in Scotland the light of Divine truth, the love of sacred learning, the reverence of apostolic tradition, the obedience of the Holy Scriptures, and they sent forth over all Europe lights to enlighten the nations, men of might to contend against the man of sin; which made the Scottish name to be identified during those times with piety and learning; and when they could no longer preserve their king and country from the depredations of the lovers of darkness, they retired into their cells, the fastnesses of their piety and religion, and thence maintained a noble resistance for the relics of their order. Though much corrupted and greatly fallen from their primitive purity and valour, they did still preserve a steady warfare against the Roman name. Nor do they cease to be visible on the stage of history until about the time that Grosteste, bishop of Lincoln, defied the pope, and Wickliffe denounced the monks as the servants of the devil. But no eye of history can penetrate into the homes and habitations and hearts of the people; and therefore no one can say, how long, after the beginning of the fourteenth century, when we lose sight of them in the existing records of our country, they may have subsisted amongst the people, like the Druids and the bards of preceding ages; and preserved throughout the land a certain leaven of better things, the memory of departed liberty, the hope and the desire of liberty again. To me, reflecting upon the long-lived traditions of my native land, evidenced by the poems of Ossian and the minstrelsy of the Border, and those tales which have appeared in our own day, and of which ten times more than have appeared do circulate among the people of Scotland:—to me, I say, reflecting upon the traditional lore of my native land, and the reverence for antiquity which characterizes the people of the Scottish name, it is a thing beyond doubt, that the wrestlings of the Culdees against the Papacy did disseminate through Scotland that hatred of Roman superstition, and preserve that love of religious liberty, and preference of a primitive church, without pomp or ceremonies, which have distinguished and blessed us amongst the nations of Christendom.

EDWARD IRVING.

**VISITATION OF THE SICK.**—A vague and indefinite way of praying for the sick, may be productive of the most alarming consequences; while at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of your address at the throne of grace on his behalf, if judiciously adapted to his case, by the blessing of God, may be rendered eminently useful to his soul. I remember an anecdote to this effect related by Mr. Mason of New York.



Mr. John M. Mason, of New York, was requested to visit a lady in dying circumstances, who, with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bed-side he asked her, if she felt herself a sinner, and her need of a Saviour. She frankly told him, she did not; and that she believed the doctrine of a Mediator to be all a farce! 'Then,' said the Doctor, 'I have no consolation for you—not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided. You must take the consequences of your infidelity.' So saying he was about leaving the room, when some one said, 'Well, if you cannot speak consolation to her, you can pray for her.' He assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell; and then left the house. To his utter astonishment, a day or two after, he received a message from the lady, earnestly desiring that he would visit her without delay. What was his amazement when, on entering the room, she held out her hand to him, and with a benignant smile, said, 'It is all true—all that you said on Sunday is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that *Rock of Ages*. There I am secure—there I shall remain—I know whom I have believed.' All was like a dream to him. But she proceeded and displayed as accurate a knowledge of the method of salvation revealed in the Gospel, and as firm a reliance on it, as if she had been a disciple of Christ for half a century, yet there was no boasting or presumption—all was humility, resignation, and confidence. She called her husband, and charged him to educate their daughter in the fear of God; and above all, to keep her from those novels and books of infidel sensuality, by which she had been so nearly ruined; and on the evening of the same day, expired in the fulness of joy, and peace in believing.

The account which the doctor received from her attendants was this; that his prayer fastened upon her mind—that soon after he had left her, she became alarmed respecting the state of her soul—that at one period, such was her agony, that although on the Sunday her voice was so feeble, that she could scarcely be heard, yet her cries were distinctly audible from the second story to the cellar of the house, and that at length she found peace in believing in Christ as he is exhibited in the Gospel.—CHRISTIAN INTELLIGENCER.

## POETRY.

## THE ROSE WITHOUT A THORN.

The flower, in all its sweetness,  
Must wither and decay;  
And soon, my child, time's fleetness  
Will bear thy frame away.  
Though on thy cheek is blended  
The rose and lily's bloom,  
Death, ere their day is ended,  
May call thee to the tomb!  
Give not a sigh of sadness  
For joys that cannot last;

Prepare to live in gladness,  
When all these scenes are past.

Let Sharon's Rose be braided  
In youth's uncertain morn;  
'Twill be, through life, unfaded,  
The Rose without a thorn.

In the dark night of sorrow  
'Twill be thy constant friend,  
And on the coming morrow  
Bring to thy woes an end.

And when in pain reclining,  
About to leave all care,  
Sweet Sharon's rose unpining,  
Will shed its fragrance there.

Argyleshire, July, 1836.

ANON.

## STANZAS.

BY J. MONTGOMERY.

A race, a race on earth we run,  
And hold a prize in view,  
More bright than if we chased the sun,  
Through heaven's ethereal blue.

Changes we prove, and vanish soon—  
Changes from youth to age;  
Silent as those that shape the moon,  
In her brief pilgrimage.

Like constellations on their way,  
That meet the morning light,  
We travel up to higher day,  
Through shades of deeper night.

Their tasks the heavenly host fulfil,  
Ere long to shine their last;—  
We, if we do our father's will,  
Shall shine when they are past.

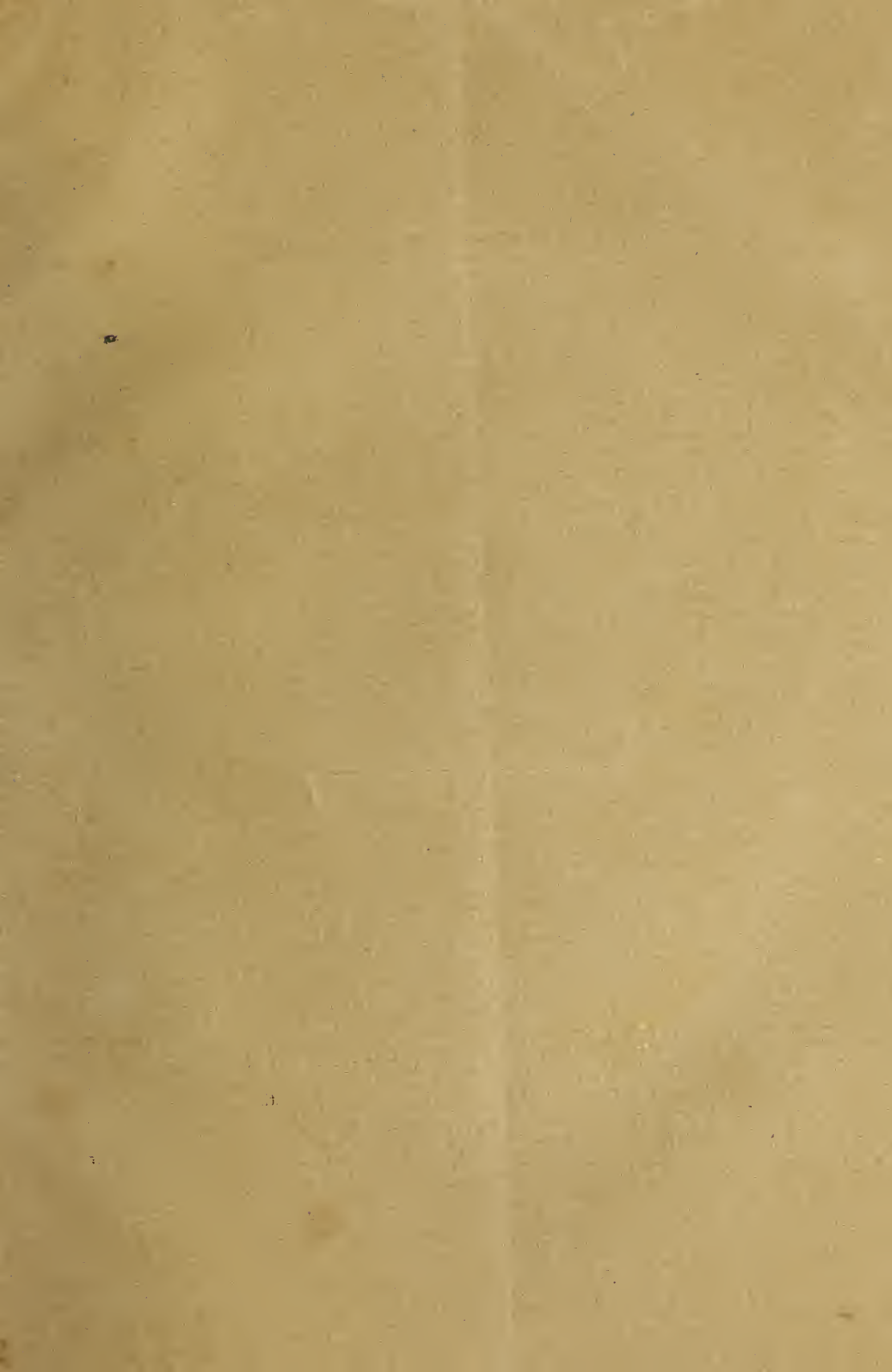
Knit like the social stars in love,  
Fair as the moon, and clear  
As yonder sun enthroned above,  
Christians through life appear.

## THE FUTURE DAY.

But who shall see that glorious day,  
When, throned on Zion's brow,  
The Lord shall rend that veil away  
Which hides the nations now.  
When earth no more, beneath the fear  
Of his rebuke shall lie;  
When pain shall cease, and every tear  
Be wiped from every eye.

Then, Judah, thou no more shalt mourn  
Beneath the heathen's chain;  
Thy days of splendor shall return,  
And all be new again.  
The Fount of life shall then be quaffed  
In peace by all who come!  
And every wind that blows shall waft  
Some long-lost exile home!

MOORE.





## NOTICES.

To SUBSCRIBERS.—We would again respectfully but earnestly press upon our friends the necessity of remitting all arrears, and subscriptions for the present volume, with as little delay as possible.

The Commission of Synod will meet at Hamilton on the first Tuesday of October. Members of Commission are earnestly requested to attend.

The Presbytery of Hamilton will meet at the same place on the following day.

MONEY REMITTANCES.—Perth, Streetsville, and Nelson.

Among the important matters agreed to in the late General Assembly, there are one or two which have not found their way into the public prints. One of these was the appointment of the Committee on Foreign Churches, to enquire into the state of the correspondence with the French Protestant Church, and if necessary, to write a letter to that body, in reply to one received from them some time ago. This is a very interesting and important object. There can be no question that the sound and spiritual men among the French Protestants, would be much strengthened and encouraged by a faithful sympathising letter from the Church of Scotland. And now that the intercourse between this country and the Continent is so much increased, and that Popery is growing on the Continent, as well as in this land, it is the more necessary that all good men should understand and help each other, by sympathy, and correspondence, and prayer. In connexion with this subject, we have great pleasure in directing the attention of the Church, and of the friends of religion to a pamphlet just published, entitled "Observations on the Present State of Religion in France, by William Meston, A. M. L. H. B." Mr. Meston is a licentiate of the Church of Scotland, and has been eighteen years on the continent. His little work is remarkably well written, and gives a most interesting account of the present state of religion in France. It would seem that the cause of Christ is making progress in that country, far beyond the expectations of the most sanguine, and that no missionary field for men from this country can be more favourable.

Another resolution of the General Assembly was the appointment of a pastoral letter, to be written by Dr. Lee, containing the grounds of public humiliation. It had been suggested, that a day should be set apart for humiliation and prayer; but it was considered better, in the circumstances, that an address should at least first be written, pointing out the great reasons for abasement before God. This will better prepare the people for falling in with so important an appointment at an after period. We trust, among the grounds of humiliation, those adverted to by Dr. Duff, in his noble farewell address, will not be omitted—the indifference with which the Church of Scotland, and the Christian Churches, have so long treated the perishing heathen, and the perishing Jew. The first step to success is to confess, and be ashamed of past neglect.—*Scottish Guardian*.

### THE SYNOD OF NEW BRUNSWICK.

The Synod of the Presbyterian Church in this Province in connexion with the Church of Scotland, met at St. John on Thursday last week, for the transaction of ordinary business. Various topics were discussed, and measures adopted—and the greatest harmony characterised the meeting, which was of two days continuance. Among other things, a reference from the Presbytery of St. John came before the Synod, setting forth that a call and bonds had been laid on their table from the Presbyterians of St. Patrick's, in Charlotte County, inviting the Rev. John Cassilis to be their minister. The Synod were gratified to learn that a very commodious church has been built on Whittier's Ridge—and that another is in process of erection at Bocabec. Mr. Cassilis petitioned the Presbytery, representing that he studied in the Scottish University of St. Andrews, with a view of becoming a minister of the Church of Scotland—that he went through the regular course of Philosophical and Theological education prescribed by the said Church—but that having proceeded to Nova Scotia before being licensed to preach—he obtained licence and ordination to a charge in that Province—and that he had been regularly loosed from that charge, before coming to New Brunswick. He now, therefore, if found qualified, petitioned to have his name added to the Roll of the Presbytery and Synod. The reference was sustained; and Mr. Cassilis was accordingly examined in Latin, Greek, Hebrew, Philosophy, Church History, and Theology, in which he gave satisfaction. It was then moved, seconded, and unanimously resolved, that Mr. Cassilis be received as a member of the Presbytery of St. John and Synod of New Brunswick. He thereupon received the right hand of fellowship from all present—and is now, consequently, capable of discharging all the functions of a minister of the Church of Scotland in this Province.—*St. Andrews Standard*, Aug. 24.

THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN MAGAZINE.

No. 10.

OCTOBER, 1839.

VOL. 3.

### CONTENTS:

#### RELIGIOUS COMMUNICATIONS, ETC.

Review. Memoirs of the Life of Mrs. Hannah		
More, by W. Roberts, Esq.....	299	Memoir of Mrs. Bell..... 302
What is Popery?.....	293	Memoir of the Reverend John McLaurin..... 304
Mission to Tahiti.....	296	Verses by the Reverend R. McCheyne, of Dundee, 307
Address of the General Assembly to the Ministers,		The Eagle..... 308
Elders and People of the Presbyterian Church of		Summary of the Life of Christ..... 309
Canada.....	300	Political Summary..... 313
Address of the Commission of Synod to the Mem-		Presbytery of Hamilton..... 316
bers, &c. of the Presbyterian Church of Canada, 301		Memorial to Lord Normanby..... 317
		Register..... 320

The profits of this Work will be devoted to the extension of Missionary labor in Canada.

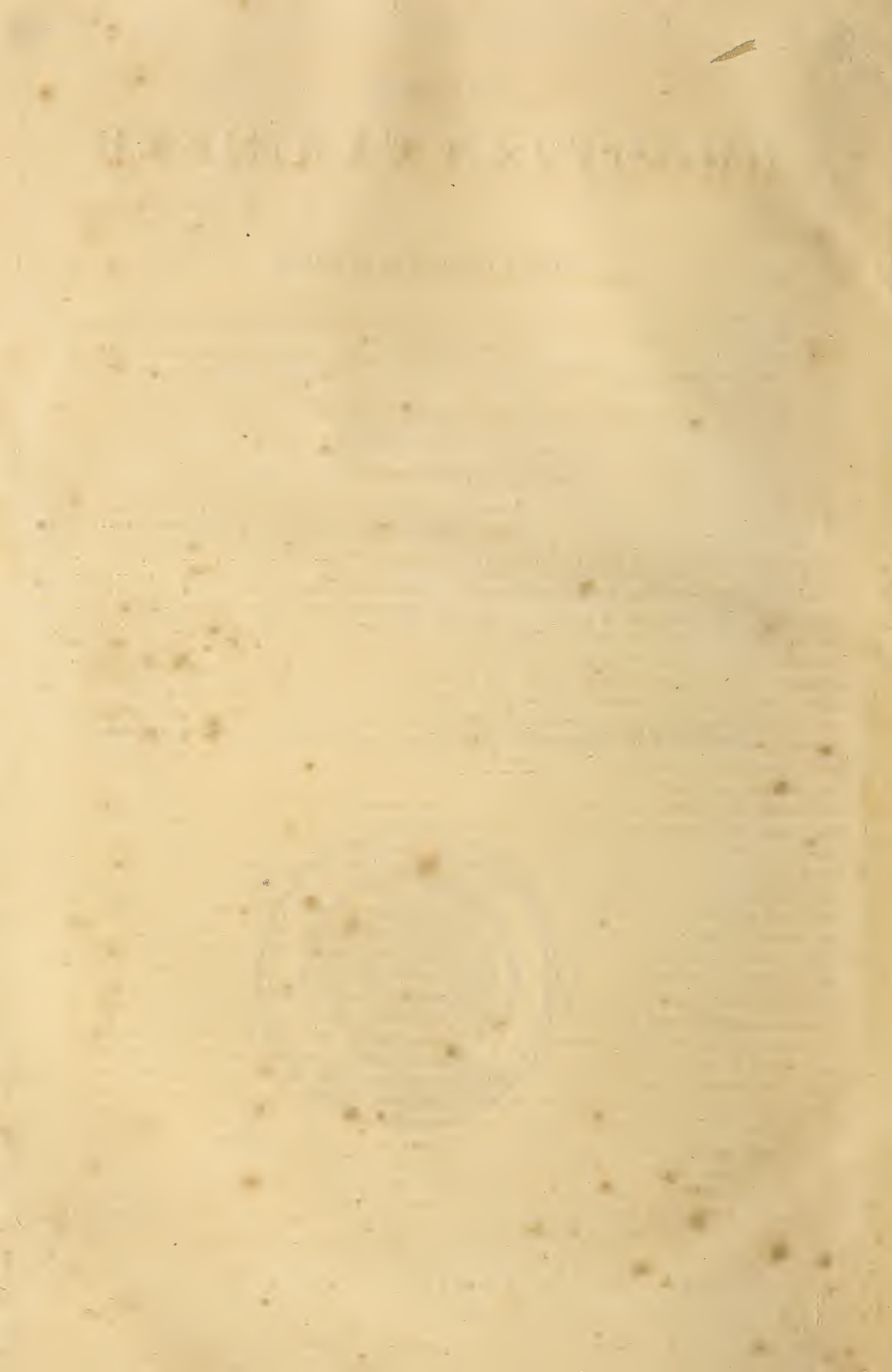


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FOR THE CHRISTIAN EXAMINER.

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REVIEW.

MEMOIRS OF THE LIFE OF MRS. HANNAH MORE, BY WILLIAM ROBERTS, ESQ. London, pp. 472.

The name of Mrs. Hannah More reminds us of past times. It comes like a strain of music speaking of other days and other lands. We remember when first meeting with her Sacred Dramas what a feast they afforded. This was a work which, in our boyish ardor, we thought no writer could hope to surpass; even the Bible became more interesting after the perusal. The poetry, excellent of itself, received a charm from the affecting narratives which it professed to supplement and illustrate; and, altogether, in the perusal of this work we experienced a delight superior to any thing we had received from the finest strains of profane writers. By and bye we perused her work on the character of the Apostle Paul, and now we thought her the most brilliant of divines. None had ever written, or could write, with such power and splendor; and when we came to the last page, our only grief was that it was the last. Such is the charm of eloquence. Years have passed away; Mrs. More has gone the way of all the earth; the magic of her name has ceased to operate, and we can sit down, as her friend Johnson would say, more doggedly to the perusal of her writings. It is not, however, our purpose at present to write a criticism on her voluminous works, we wish rather to draw the attention of our readers to a brief view of the memoirs now before us, which, as they are made up of her private letters and journal, we shall intersperse with miscellaneous remarks on their spirit and tendency.

Hannah More was born in the year 1745. Her father was a teacher of youth, and her mother was the daughter of a farmer. A savor of the piety of the Puritans appears to have descended on the family by means of her grand-mother, who, we are told, was "a staunch Presbyterian, remarkable for the simplicity and integrity of her principles. She and her husband lived in times when the non-conformists were exposed to severe persecution for conscience sake. They boarded a Minister in their house, and assembled there at the hour of midnight to worship God according to the dictates of conscience, while Mr. More guarded the entrance with his sword." And, referring to these times, the old lady used to tell her young relatives that they would have known how to value gospel privileges had they lived like her in the days of prescription and persecution. Besides Hannah, her father had four other daughters, and with the view of enabling the sisters to earn for themselves an independency, he prepared the eldest for the work of female education. Having begun a boarding-school in Bristol, Hannah, then scarcely twelve years of age, was committed to her care. In this school she appears to have had the advantage of the best masters, and drew the attention of not a few eminent men by her early indications of genius.

"At the age of twenty, having access to the best libraries in her neighborhood, she cultivated with assiduity the Italian, Latin, and Spanish languages."

About two years after this she was engaged to



a gentleman, who was more than twice her own age, but this engagement being broken on his part, she resolved to spend her days without any similar entanglement, and this resolution she kept till the day of her death. It was about this time that she was introduced to fashionable life, and here she was subjected to influences which, but for divine grace, must have subverted her footsteps from the way of life. She became a frequenter of the theatre, of balls and parties of pleasure. She had become an authoress, and this character, as well as her wit in conversation, served to introduce her among the highest circles. She was a visitor at the house of Sir Joshua Reynolds, where she met Dr. Johnson, Garrick, and other literary men, who then figured in the eye of the public. Her sister, speaking of Hannah on one of these visits, says :—

“Tuesday evening we drank tea at Sir Joshua’s with Dr. Johnson. Hannah is certainly a great favorite.—She was placed next him, and they had the entire conversation to themselves. They were both in remarkably high spirits: it was certainly her lucky night. I never heard so many good things. The old genius was certainly jocular, and the young one very pleasant.—You would have imagined we had been at some comedy had you heard our peals of laughter.”

At Garrick’s house she was a frequent visitor. Speaking of one of these visits she says :—

“We have been passing three days at the temple of taste, nature, Shakspeare and Garrick; where every thing that could please the ear, charm the eye, and gratify the understanding passed in quick succession.—From dinner to midnight he entertained us in a manner infinitely agreeable. He read to us all the whimsical correspondence in prose and verse which, for many years, he had carried on with the first geniuses of the age.”

It may be truly said that the lives of the rich are spent under a mask. They walk in a vain show. Before the eye of their inferiors every thing is done to excite their wonder and admiration. Their garments, their pomp, their equipage, are all fitted to impress on those around them that they belong to a higher order of beings than working people. And yet, when we follow them to their homes, and observe how they are occupied, we shall be convinced of the hollowness of worldly greatness, and be ready to say with the Psalmist, “Surely thou hast set them on slippery places.” They are wearied in seeking devices to waste their precious hours; and things which would be despicable from poor men are esteemed honorable when they emanate from the rich.—Speaking of head-dresses worn by the grandees of London, our authoress makes the following witty observations :—

“I am annoyed by the foolish absurdity of the present mode of dress. Some ladies carry on their heads a large quantity of fruit, and yet they would despise a poor useful member of society who carried it there for the purpose of selling it for bread.”

Mrs. More was thirty-one years of age when she wrote the tale of Sir Eldred. At this time

poets and authors, generally, were held in high esteem, and productions which now would scarcely be read, were then commented on and lauded to the sky. The following passage has a reference to the tale referred to :—

“I will tell you,” she says, writing to her sisters, “the most ridiculous circumstance in the world. After dinner Garrick took up the Monthly Review, (civil gentlemen, by the bye, these Reviewers), and read Sir Eldred with all his pathos and all his graces. I think I never was so ashamed in my life, but he read it so superlatively, that I cried like a child. Only think, to cry at the reading of one’s own poetry. I could have beaten myself, for it looked as if I thought it very moving, which I can truly say was far from being the case. But the beauty of the jest lies in this: Mrs. Garrick twinkled as well as I, and made as many apologies for crying at her husband’s reading as I did for crying at my own verses. She got out of the scrape by pretending she was touched at the story, and I by saying the same thing of the reading. It furnished us with a great laugh at the catastrophe, when it would really have been decent to have been a little sorrowful.”

Fashionable life has a dark side as well as a bright one, and if there are in it numerous temptations to seduce the young and the inexperienced, it has its tribulations, which hold forth warnings to all men to mix trembling with their mirth.—The following particulars, noted in one of Mrs. More’s letters, will illustrate the truth of what we have said :—

“A relation of the Duchess of Chandos died at the Duchess’s a few days ago, at the card table: she was dressed most sumptuously; they stripped off her diamonds, stuck her upright in a coach, put in two gentlemen with her, and sent her home two hours after she was dead; at least so the story goes. Baron Burland died as suddenly. After having been in the House of Lords, he dined heartily, and was standing by the fire talking politics to a gentleman. So you see, even London has its warnings, if we would but listen to them. These are two signal ones in one week.”

In another letter, about the same time, she says :—

“Mrs. Boscawen came to see me the other day, with the Duchess, in her gilt chariot, with four footmen, (as I hear), for I happened not to be at home. It is not possible for any thing on earth to be more agreeable to my taste than my present manner of living. I am so much at my ease; have a great many hours at my own disposal; read my own books, and see my own friends; and whenever I please, may join the most polished and delightful society in the world. Our breakfasts are little literary societies. There is generally company at meals, as they think it saves time, by avoiding the necessity of seeing people at other seasons. Mr. Garrick sets the highest value upon his time of any body I ever knew. From dinner to tea we laugh, chat, and talk nonsense; the rest of the time is generally devoted to study. I detest and avoid public places more than ever, and should make a miserably bad fine lady. What most people come to London for, would keep me from it.”

Though Mrs. More had gone far in identifying herself with the follies and sins of fashionable life, we still find, from diverse incidental reflections, that she still retained a religious profession. She possessed a reverence for the Holy Scriptures, and her Sabbath exercises were not laid aside.—

Indeed, her motive for desiring an introduction to the circles of fashion was not a calculating worldly principle, which seeks it only as the means of rising in the world. The fawning sycophant, creeping along this path, begins and goes on with coolness and deliberation. He has no feelings or opinions of his own apart from his patrons. He assents to their absurdities. He flatters them in their follies and sins, and there is no degree of error or crime which he will not palliate and excuse. His reigning motive is self-interest, and those means which are to raise him to distinction are kept ever in view. Such a man must needs progress in his course of life, but his progress, like that of a snail which crawls across a marble monument, is marked throughout by the slime of his adulation. Mrs. More, in seeking the society of the great, sought it because they had come up to her own standard, rather than because they held one higher and more desirable than her own. To strengthen their own hands, and, in many instances, to cover their nakedness, the rich and the noble thought fit to patronise literary men; and it was only because Johnson and Burke and such men were found within their circles that Mrs. More solicited admission. Accordingly we nowhere perceive, in any of her letters written at this period, so trying to the virtues of an authoress, aught that manifests a mean or disingenuous spirit. Doubtless she was where she ought not to have been, still she was preserved from the contamination. She was saved from the sweeping flood of dissipation, into which thousands drop and are soon beyond the hope of recovery. Accordingly we find her making a remark which would be of small account in itself, were it not that it indicated the kind of people who had the better part of her affections:—

“I have long ago found out,” she says, “that hardly any but plain, frugal people ever do generous things; our cousin, Mr. Cotton, who I daresay is often ridiculed for his simplicity and frugality, could yet lay down two hundred pounds, without being sure of ever receiving a shilling interest, for the laudable purpose of establishing a man of merit, to whom he is still a very considerable contributor.”

It was about this time (1777) that Mrs. More brought out her tragedy of *Percy*. The player Garrick seems to have done his utmost to make it take with the public. The success was beyond both her and her friend's expectation. It was acted for twelve nights with great applause.—The following passage, from one of her letters, refers to this matter:—

“Last night was the ninth night of *Percy*. It was a very brilliant house, and I was there. Lady North did me the honor to take a stage box. I trembled when the speech against the wickedness of going to war was spoken,\* as I was afraid my Lord was in the house, and

that speech, though not written with any particular design, is so bold, and always so warmly received, that it frightens me, and I really feel uneasy till it is well over.”

The theatre has had many apologists, and not a few of them have gone so far as to speak of it as teaching virtue; but, alas, the virtue which is there taught is not that holy and self-denying principle which is inculcated in the New Testament. It may bring tears from the eyes of the worldling, whose sole aim is the aggrandisement of self; but these tears only serve to rivet his own avarice more strongly. He can weep at a tale of woe, but he will not stretch out his hand in deeds of charity. Do such persons contribute of their substance to convey the gospel to the heathen, or do they aught to purchase a tract or a Bible for the needy and afflicted? What is the society which surrounds them? Are they men who worship God in their families? Is their zeal for virtue so strong that they frown away from them the dissipation of actors? The truth is, the theatre, in its very nature, is a vicious thing. Here youth are taught pride and vain glory; and the first step in a young man's progress to dissipation is when he becomes a frequenter of these establishments. He is taught—it is asserted a knowledge of the world, but it would be more consistent with truth to say, that he is taught the knowledge of its sinful ways. And surely, if it be true that “evil communications corrupt good manners,” it is the height of folly to purchase such knowledge at the expense of purity of heart. It is no argument to say that eminent men have patronised the stage by writing plays. The question still remains to be answered, what is their tendency? If they countenance what scripture condemns—if they give encouragement to revenge, railings, foolish talkings and jestings, which are not convenient, then, though these performances were written by angels and not by men, they are only the more to be disapproved, because more dangerous. Mrs. More, at this period, was a favorer of the stage; but when she tried it, as she afterwards did, by the balance of the sanctuary, her pen was no longer employed in its service; and when invited by a friend, several years afterwards, to visit the theatre to hear her own tragedy acted, she declined the invitation.

We often find in biographies incidents detailed, whose interest is much diminished, by the consideration that the evidence for their truth is wanting, and it well may be, seeing, if they are fictitious, all we can be expected to feel, is admiration of the wit or ingenuity of their author. The following may be relied on, from the particulars referred to. It records the heroism of a negro; and is enough to bring honor on the whole race of his sable brethren.

\* At this time the war with our American Colonies was a subject of popular discussion.



"The other morning," writes Mrs. More, "the Captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote. One day he went out of his own ship, to dine on board another. While he was there a storm arose, which, in a short time, made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four, the other five years old, under the care of a poor black servant. The people struggled to get out of the sinking ship into a large boat, and the poor black took his two little children, and having tied them into a bag, and put in a little pot of sweatmeats for them, slung them cross his shoulder and put them into the boat. The boat by this time was quite full; the black was stepping into it himself, but was told by the master there was no room for him, so that either he or the children must perish, for the weight of both would sink the boat. The exalted heroic negro did not hesitate a moment. Very well said he, give my duty to my master, and tell him I beg pardon for all my faults.—And, then, guess the rest—plunged to the bottom never to rise again, till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears. The greatest lady in this land wants me to make an elegy on it, but it is above poetry."

It does not appear that Mrs. More was the subject of any sudden change in her religious views. It seems to have been with her gradual, and, as we may hope from her after-life, a progressive work. In her earliest years she was much given to reading and reflection; and her books were not limited to any particular school, but she ranged over the whole compass of our British literature. Now, the greatest danger incident to such discipline, is lest the mind should receive a bias prejudicial to the calm investigation of truth. And that this was one of no small amount in the case of this lady, is manifest from her temperament and position in society. Endowed by her Maker with the highest powers of intellect, she had cultivated these in early years by strenuous application. She possessed, moreover, a fine imagination and lively wit, as well as the faculty of conveying her sentiments in a pleasing style. She was surrounded too by a coterie of devoted admirers, ready to cheer her on in the career of literary reputation and honor, and beyond this circle was the reading community of Britain, prepared already to listen to her strains, and to sound her name over the earth. On this side the Atlantic was a sister community, prejudiced indeed by their recent politics, but still belonging to the same great republic of letters with their brethren in the east. Hannah More had entered the lists, and by her tragic muse had gained for her brows the unfading wreath; and when all eyes were intent upon her, and her friends had anticipated she would rival the great poets and dramatists of past times, she retired from the arena, confessing that genius, with all its graces and honors, was only vanity. Had her reading been confined to Dryden and Shakspeare, and such writers, doubtless she might have proceeded in

the course she had begun; but, Britain has a sacred literature, originating with the great reformation, and proceeding downwards through successive generations,—like a great river, it diffuses itself over its banks, and our authoress, straying by its margin, was led to taste of its waters. Many have said they are bitter, but she found them to be sweet, and the more that she drank, she relished them the more. The High Church, in their sectarianism, would claim Hannah More as their own, and seek favor from the ignorant, because she was of their communion; but in this they are unjust to other men. If she was of their communion, her dignitaries had but a partial share in teaching her religion. She drew it rather from the school of the Puritans than the High Church, and from Mathew Henry than Beilby Porteous. And that we do not in any measure overstate the matter, is plain from her own testimony while she was moving in the fashionable circles. And so on one occasion, in the house of Sir Joshua Reynolds, referring to a conversation with Johnson, she says:—

"I was very bold in combating some of his darling prejudices; nay, I ventured to defend one or two of the Puritans, whom I forced him to allow to be good men and good writers."

Were the subject not of too serious a cast, one could scarcely restrain a laugh at the effect which Johnson's pedantry must have had over the mind of this female writer. What was he compared with the least of the Puritans? The bat might as well have been compared with the eagle soaring in the pure vault of heaven, with the rays of the meridian sun streaming over his pinions; as the verbose, semi-heathen papers of the Idler and Rambler, with the pure, evangelical writings of Baxter or of Owen. And yet, here we find Johnson, a mere coiner of phrases, raised so high in her estimation, that it is needful to become an apologist for one or two of them; and even this small act of clemency requires an exercise of boldness. That Mrs. More should be led to esteem the character of a Puritan is not wonderful, since she had received much spiritual benefit from their writings. It was about this period, as she mentions in one of her letters, that she spent much of her time in reading the works of a worthy son of the Puritans, Mr. Mathew Henry; drinking out of this pure fountain of evangelical truth, it is no wonder she became a low Church-woman in principle as well as practice, and was often ill at ease when invited to the card-playing parties of certain officials, who wished to consider her as their own. Mrs. More, indeed, was evidently, at this time, receding from the High Church, as the following passage will shew:—

"On Monday I was at a very great assembly at the Bishop of St. Casaph's. Conceive to yourself one

hundred and fifty or two hundred people met together, dressed in the extremity of the fashion, painted as red as Bacchanals, poisoning the air with perfumes, treading on each other's gowns, making the crowd they blame, not one in ten able to get a chair, protesting they are engaged to ten other places, and lamenting the fatigue they are not obliged to endure, ten or a dozen of card tables crammed with Dowagers, &c. &c. and you have

an idea of an assembly. I never go to these things when I can possibly avoid it, and stay, when there, as few minutes as I can."

But here we must pause, for the present, and, in a future number, shall resume, if the Lord will, that part of the volume which treats of her religious character and doings.

## WHAT IS POPERY?

(Continued from page 279.)

Having examined the ethics of the College of Maynooth, we now come to her standards of divinity. Is there anything in them on the subject of putting heretics to death? Here is *Cornelius a Lapide*, one of the most valuable commentaries to be found in the College. He says on this subject, in his commentary on the 13th chapter of Matthew, on that important parable, the wheat growing together with the tares until the harvest: "From this place (ver. 29), where Christ forbade those tares to be torn up, but directed that they should be allowed to grow together with the wheat, the broachers of new doctrines vainly infer that heretics are not to be punished and cut off; because by parity of reasoning they might infer, from the same place, that homicides and thieves are not to be cut off, for they also are tares. I say Christ, in this passage, does not forbid that they should be torn up, but that no one should pull them out without distinction, nor at the time when they cannot be distinguished from the wheat, or when there is a danger of the wheat being plucked up along with them, as Christ himself explains it.—(Verse 29.) This does not apply when any one is manifestly heretic, and especially if he dogmatize, that is, put forth his opinions and infect others with his heresy: for such a person injures the faithful and the Church more severely than a homicide: for the one kills the body, but the other the soul. See 1 Cor. v., 13; Galatians v., 12, where the apostle orders that impious persons, especially false teachers, shall be removed and cut off."

We turn now to his commentary on this passage in Corinthians, to which he refers us, which we find as follows:—

"You will say, if we cannot judge those who are without, then the Church cannot judge and punish heretics and schismatics, for these are *without*, i. e. out of the Church. Answer,—That those are out of the Church, because they are deprived of the advantages of the Church; yet they are *within*, because they are subject to its jurisdiction—for by this very fact that they retain the character of baptism, they remain by their first profession united, bound, and subject to the Church, whence they are bound by the fasts, feasts, and other laws of the Church; and they are in the Church, as slaves are in a family, and imprisoned criminals in a city."

There is civil and religious liberty for you in the College of Maynooth! Here now is another class-book which every Roman Catholic student in Maynooth is obliged to purchase. It is printed

for Maynooth, in Dublin, and contains in its title-page a beautiful vignette of the College, thus bearing on it the stamp of Maynooth. This is a commentary on the Scriptures by Menochius. On this same text what do we find in this class-book? On this same parable we find as follows: "Lest while we gather the tares, &c.—lest you injure the good, while you endeavour to eradicate the bad, add that those who are tares and bad sometimes become good. Christ does not forbid heretics to be taken away and put to death, on which subject Maldonatus is to be consulted in this place." Here you see is Menochius, the class-book, referring to Maldonatus, the standard, in which the subject is treated more at large, as the President informs us.

Here, then, is one of the standards, and I pray you listen to its language. I must not apologize to you for those long and wearisome details.—Recollect you are called to pronounce on matters of fact. You want plain, sober, calm, clear evidence of truth. Now, what saith this standard of Maynooth? This is the commentary on the passage:—

"MALDONATUS—Matthew XIII, 16.—There are some who abuse this place by trying to prove that heretics are not to be punished or put to death, which they who do, seem to me to be anxious about themselves. First, indeed, it does not refer only to heretics, but to men who are children of the devil, as opposed to the children of the kingdom, among whom heretics are the chief species but not the only kind. Therefore they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. Therefore almost all the ancient authors, as Chrysostom, Jerome, and Augustine, interpret this of heretics, not because they are the only tares, but because they are most especially so. Besides, although heretics alone are understood, nevertheless the father of the family does not absolutely prohibit the tares to be rooted out along with them: for then, according to his opinion and will, they are not to be rooted out when there is any danger, lest the wheat be plucked up with them, as the divine Augustine and the divine Thomas, that greatest of theologians, has observed." (*Secunda Secundæ*, qu. 10, art. 3, ad. 1; et qu. 11, art. 3 ad. 3.) Now recollect these two names associated here, as it



will be of importance hereafter. "When, therefore, there is no danger that the wheat be rooted out along with them, but there is rather danger lest if they be not plucked up they may injure the wheat, what need is there to wait for the harvest?—they are quickly to be plucked up, they are quickly to be burned. Besides, why is there danger lest the wheat be rooted up with the tares?—or why does the father of the family order to wait for the harvest, unless that before the harvest they cannot be distinguished and separated from the wheat? When, therefore, they can be distinguished and separated, undoubtedly they are to be separated,—undoubtedly to be burned. The Lord warns us before (saith Jerome) that when there is any thing doubtful we should not quickly pronounce our judgment, but reserve the end for God, as the Judge, that when the day of judgment shall have arrived he may banish from the assembly of his saints, not the suspicious of crime, but manifest guilt?—Who hath not known the Calvinists and Lutherans?—who does not see that they are heretics who have revived almost every ancient heresy?—truly there never was a heretic, there never can be a heretic, if they are not heretics."

Now observe, it has been stated, with respect to *Denz' Theology*, that although these sentences were pronounced against heretics, yet Protestants were not all called heretics. What are they called here? It says, "there never was a heretic, there never can be a heretic, if they are not heretics."

He proceeds, "But they are quiet. Who were ever more turbulent? Who have ever excited so many wars? Who have ever used such cruelty or poured out so much human blood? Nor do I say these things on this account that I would not rather they should be converted than put to death." O! mark here how very tender is the Church of Rome. "But only I warn princes, or (because princes are not likely to read those things) I warn those who ought to admonish princes, that it is not lawful for them to grant to heretics those liberties which they call of conscience, and which are too much used in our day." Here it is not lawful for princes to grant heretics this liberty which they call of conscience. Oh! this civil and religious liberty is a very bad thing when you get into the cells of Maynooth and here their confessions there. "Unless first the Church, or he who is the head of the Church, the Roman Pontiff, the person of Christ"—mark the blasphemy of this man of sin—"and as it were the father of the family, shall have judged that the tares cannot be rooted out unless the wheat be plucked up along with them, and that it is for the interest of the Church that both be permitted to grow together to the harvest." Observe, here, the Pope is the person that is to give the word of command on the occasion. If another St. Bartholomew is to be transacted the Pope is the man to judge of the time and circumstances. He continues, "For the judgment of this matter does not belong to princes, who are the servants of the family,"—mark, kings are the Pope's servants,— "but to the father of the family himself, that is, the Governor of the Church. Nor ought princes

to ask the father of the family that he would permit both to grow together to the harvest; but whether it was his will that they should go and root up the tares,"—mark, the civil authorities are to ask the Pope if it is his will they should go to pluck up the tares, because they are to be ready to do so whenever he pleases to command them—"for they should be so affected, and so ready, that it should be rather necessary that they should be restrained than urged on by the father of the family."—*Maldonatus*. Paris, 1651, p. 233.

And so we see that even now they come forward when they please, and dare to boast they have a million of men ready to be turned out at a moment's warning for their master's service.—This, remember, is the standard of the College of Maynooth that is referred to as the authority on this text by this class-book of the College of Maynooth, which every student is obliged to buy and have in his possession. I have marked another passage in this commentary of *Cornelius de Lapide*, on the 3d chapter of *Titus*, but lest I should trespass too long on the time of the Meeting, I shall omit it; merely observing, that the point to which it especially introduces us is this, that he quotes *Bellarmino* as authority on the subject of the power of the Church to put heretics to death. Now you will observe that this is one standard of Maynooth, *Cornelius de Lapide* referring to another standard of Maynooth, *Bellarmino*, and both returned as standards by the President of the College.

Now, in the 21st chapter, book 3, we have this title prefixed to the chapter:—"That heretics can be condemned by the Church to temporal punishments, and even be punished with death." This he proves by various authorities:—First, by Scripture; secondly, by the laws of Emperors; thirdly, by the laws of the Church; fourthly, by the testimony of Fathers; fifthly, by Heaven.—Now I cannot detain the Meeting by going through all these proofs of *Bellarmino*, but allow me to read you those which are deduced from reason; but let me again remind the Meeting that it is important they should recollect that this author is among the standards recommended by the professors of Maynooth; and what was "reason," when *Bellarmino* wrote his "reason," still with the Church of Rome, for though we have heard so much of the march of intellect of late, still it has not carried away *Bellarmino* in its progress from the standards of Maynooth. He says, then, on this subject, as follows:—"It is proved in the last place by natural reason. First, heretics may be justly excommunicated, as all acknowledge, and therefore may be put to death. The consequence is proved, because excommunication is a greater punishment than temporal death. August, lib. 1. contra advers. legis et prophetarum, (c. 17), says that it is more dreadful to be delivered over to Satan by excommunication, than to be struck with the sword, consumed in fire, or thrown to wild beasts to be devoured."—Here let me call your attention to the impression that they make on the minds of the poor misguided Roman Catholics. If they incur the wrath of their priests and bishops, one of the penalties they inflict is the sentence of excom-

munication ; and mark the terror with which they enforce it on these unfortunate people, that it is a heavier judgment as being the delivery of their souls to Satan by the Church, than death by the sword, by fire, or by wild beasts ; thus making the engine of their spiritual power more terrible than all the temporal judgments in the world.—He proceeds : “ Secondly, Experience teaches us, that there is no other remedy ; for the Church has advanced by degrees, and tried every remedy ; at first she only excommunicated, then she added fines in money, then exile, at last she was compelled to have recourse to death ; for heretics despise excommunication, and say that it is a *brutum fulmen* ; if you threaten them with pecuniary fines, they neither fear God nor regard man, well knowing that fools will not be wanting who will believe them, and by whom they will be supported ; if you throw them into prison, or send them into exile, they corrupt their neighbours by their language, and those who are at a distance by their books, therefore the only remedy is, to send them speedily to their proper place.—Thirdly, Forgers are deserving of death in the opinion of all men ; but heretics are forgers of the word of God. Fourthly, According to the reasoning of Aug., Ep. 50, it is a greater crime for a man to break his faith to God, than a woman to a man ; now the latter is punished with death, why not the former ? Fifthly, There are three causes for which reason teaches that men should be put to death, which Galen well describes in his book (here is the title given) about the end of the work.

“ The first cause is, that the bad may not injure the good, nor the innocent be oppressed by the guilty ; and hence most justly in the opinion of all men, murderers, adulterers, and robbers are put to death. The second is, that by the punishment of a few many may be corrected, and those who would not serve the commonwealth by their life, may benefit it by their death ; and hence we see also that most justly in the opinion of all, some horrid crimes are punished with death, though they may not injure those who are nearest to them, except by example, as necromancy, and some shocking things, and contrary to nature ; these, therefore, are most severely punished, that others may understand that they are fearful crimes, and may not dare to perpetrate similar offences. The third is, because it is often useful to the condemned themselves to be put to death, since, indeed, they always become worse, and it is not probable that they will ever return to a sound mind. Now all these reasons convince us that heretics are to be put to death ; for, first, they injure those who come in contact with them, more than any pirate or robber, since they kill souls, nay, take away the foundation of every good thing, and fill the commonwealth with tumults, which necessarily follow diversity of religion.—In the next place, their punishment benefits a great number ; for many, whom impunity was rendering torpid, are roused by the threat of punishment to consider what kind of a heresy it is which they follow, and to take care lest perchance they might miserably terminate their present life, and never arrive at eternal bliss.—

Therefore, also, B. Aug. Ep. 48, testifies, that many were converted after the laws of the Emperors permitted not heretics to pass unpunished, and we daily see the same effect in places where the Inquisition flourishes. Finally, it is an act of kindness to obstatinate heretics to take them out of this life ; for the longer they live the more errors they invent, the more men do they pervert, and the greater damnation do they acquire unto themselves.”

In the next chapter Bellarmine introduces heretics pleading for themselves ; and although the poor heretics advanced no fewer than eighteen reasons why they should not be put to death, still Cardinal Bellarmine, nevertheless, undertakes to find answers to them all. I cannot detain you, having such a variety of documents to go through, with these pleas of the poor heretics, and the satisfactory answers of Bellarmine, but I shall read his opinion on that subject which you have heard treated by the other authorities in these standards, to show you the unity of the Church of Rome. The tenth plea which he supposes the heretic to urge in his own defence against being put to death, is this very parable of the wheat and tares. The Lord says, “ Let both grow together till the harvest ;” therefore, the heretic pleads that he is not to be rooted out. To this the Cardinal replies, “ I answer, by the name of tares, not only heretics are understood, but all wicked men, as appears from our Lord’s own explanation, for he says, “ The good seed are the children of the kingdom, but the tares are the children of the wicked one.” And again, “ As, therefore, the tares are gathered and burned with fire, so shall it be in the end of the world. The Son of Man shall send his angels, and gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire.” The speaker read this passage from the Scriptures in a very slow and solemn tone, different from the rest of the quotation, and said,—I pause at this quotation from the word of God.—How awful it is to hear the man of sin quoting the sacred word in a blasphemous perversion of its meaning, and attempting to borrow the authority of God, to give currency and weight to the doctrines of the devil. Bellarmine proceeds :—“ When, therefore, the Lord prohibits all the bad to be extirpated, he does not prohibit lest this or that man should be slain, but he prohibits that the good should attempt every where to extirpate all the bad, and not to let any of them live, for that could not be done without a great loss of the good. If, indeed, it can be done they are undoubtedly to be extirpated. But if they cannot, either because they are not sufficiently known, and there is danger lest the innocent should suffer for the guilty, or if they are stronger than we are, and there is danger if we attack them in war that more of us would fall than of them, then we are to keep quiet. *Tunc quiescendum est.*”—Mark the policy of this atrocious monster ; she bides her time till she can murder with impunity and with effect, and then she proceeds to the slaughter. There are many other passages of a similar nature, in which the authority of God’s holy word is quoted to sanction these crimes, but



I cannot trespass on the time and feelings of this assembly by continuing quotations of such a blasphemous application of the Scriptures.— Having now shown you the principles inculcated in the divinity of Maynooth, we shall come to examine the doctrines inculcated in her Canon Law. Here is Cabassutius. This, you will recollect, is the Maynooth class-book of Canon Law—this is the book which the Professor states, in his return to the parliament, the students are obliged to procure at their own expense. In the fifth book, and fifteenth chapter, section eighth, this canonist says :—“ Heretics also, and those who receive and favour them, the ancient law

excommunicates *ipso facto*, without any reservation to the chief Pontiff.” Then he quotes as the authority for this from this *Corpus Juris Canonici*, caput “*Sicut ait*,” and capu “*Excommunicamus*,” *De Hæreticis*. Now what is this law which this present class-book of Maynooth quotes as the authority for this sentence of excommunication? He quotes for it the 27th Canon of the third Lateran Council, and the 3d Canon of the fourth Lateran Council, the two most cruel and persecuting Canons in the long black roll of Papal intolerance and Papal perfidy. (Cheers.) These were the very Canons enacted for the persecution of the Albigenes.

## MISSION TO TAHITI.

Most of young people understand that the Gospel, ostensibly at least, has triumphed in the Island of Tahiti, but many have heard of this without knowing much of the progress of the work, or of the difficulties that opposed it :— that we may gratify our young friends, we purpose, in this and a subsequent article, to give a compendious history of the Mission to this Island.

At the first meeting of the London Missionary Society, held in September, 1795, it was resolved that “a Mission be undertaken to Otaheitee, (Tahiti,) the Friendly Islands, the Marquesas, the Sandwich, and the Pelue Islands, as far as may be practicable and expedient.” In pursuance of this resolution, a ship, called the *Duff*, was purchased for £5000, and Mr. James Wilson, a truly pious man, and experienced officer, was appointed captain. All preparations being made, the *Duff* set sail on the 10th of August from the port of London, having the prayers of many ministers and private christians for the success of the Mission, as well as for a prosperous voyage. The number of Missionaries on board was thirty, of whom six were married, and had their wives along with them. The purpose of the Directors of the London Missionary Society, as expressed in their letter to Captain Wilson, is as follows :— “It is indeed desirable to introduce the Gospel into several islands, but it is necessary, if possible, to establish it in one; for if you concentrate your exertions, and gain a solid establishment in one place, it may become the germ of other Missionary efforts, and be a sacred leaven which may gradually spread its beneficial influence through numerous and distant islands of the South Seas.” During the voyage, the Missionaries decided on distributing themselves among three of the principal clusters of islands in the South Pacific, viz: Tahiti, the Friendly Islands in the west, and the Marquesas in the east. As they drew nigh the end of their voyage, after prayer for direction, it was deemed advisable that the greater company should be set apart for Tahiti—namely, four ordained ministers, and fourteen of the unmarried brethren. On the Sabbath morning of the 5th of March, the ship reached the island, when num-

bers of the natives, ignorant of the day of rest thronged round the *Duff* with their canoes, as they had been wont to do with other vessels, desirous of bartering hogs and fruits for European articles. All traffic, however, was refused, and they were given to understand, by signs, that it was a day set apart for the worship of God.— Forty of the natives, who had come on board to traffic, remained during the day, and were surprised as well as delighted with the service, more especially with the singing of the psalms, which, for the first time, they had heard. On the same day, two Europeans, natives of Sweden, who had been for several years on the island, visited the ship,—these men being able to speak the English language, were at first of some service to the Missionaries, as well in forwarding the object of the Mission, as in negotiating diverse important matters with the native chiefs, though, as they afterwards learned, they became such bitter enemies as even to advise their deaths. On the Monday following, Captain Wilson dropped anchor in Matavai Bay, about three quarters of a mile from the shore. On the Tuesday, the Missionaries left the ship, and were conducted to a house which had been erected for the reception of Captain Bligh, whom they had expected to revisit the island; that such a house should have been ready prepared, as if for their reception, was a circumstance fitted to impress the minds of the Missionaries, with a sense of the Lord’s goodness in providing for them;—the house was of an oval shape, and upwards of one hundred feet in length, and so the Missionaries, in their account, piously say, “Lord, thou hast been better to us than all our fears: grant us firmer faith in thy care, that we may be able to trust thee more on a future day.” The house being cleared, and divided into apartments with Bamboo canes covered with the leaves of the cocoa-nut tree, or with the cloth of the country, the wives of the Missionaries landed on Saturday the 11th of March, and excited no small wonder among the natives by the novelty of their dress and appearance.

The Missionaries being thus settled at Tahiti, immediately entered on their important work.—

They had family worship in their dwelling, which was continued morning and evening, thereby holding forth a protest against the idol worship of the natives. This, it may be noticed, was productive of much good to the cause of the Mission. On the Saturday, the Missionaries intimated to the natives the approach of the Sabbath, when all intercourse with them on worldly matters must cease—no work would be done, and no presents received, though brought. On the afternoon of the Sabbath, by means of one of the Swedes, as their interpreter, the Missionaries addressed the people concerning the truths of the Gospel: the people were attentive, and afterwards asked if the message was for the inferior classes as well as for the king and the chiefs. The king (Pomare) as well as his son, were present on this occasion, but it appears, from an entry in the journal of the Missionaries, they had little hope of the “stubborn and unteachable nature” of the latter being impressed with the truths of the Gospel. In this, however, they judged wrong, as he was afterwards one of their earliest converts.

Pomare, with his wife Idia, after this visited the ship, when Captain Wilson informed him of the designs of the Missionaries, and asked him if it was agreeable to him they should settle on the island; the king answered in the affirmative, and that a portion of land should be ceded to them—which cession was formally made to Captain Wilson in presence of a large assemblage of people, though it was afterwards found to amount only to as much as might be requisite for dwellings and gardens to the Missionaries. As there was no ordained ministers among the brethren who were to proceed to the Friendly Islands, it was needful one should be chosen out of their number, and the choice having fallen on Seth Kelso, the following Sabbath, being the 19th of March, was appointed for his ordination. At 10 o’clock, the people of the island, with their king (Pomare) and his sister, having assembled under some shady trees to hear the Word, Mr. Cover addressed them, by means of the Swedish interpreter, from these words, “God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” After sermon, Pomare took the preacher by the hand, and pronounced the word of approbation, “*Myty! myty!*” And, on being asked if he understood what was said, he answered that there were no such things before in Tahiti, and they were not to be learned at once, but that he would wait the coming of the (Eatoa) God. About three o’clock the ordination sermon was preached by Mr. Cover, when the other ordained ministers took their parts in the service, and Mr. Kelso was set apart to the work of the ministry, by the laying on of their hands; and so, as the Missionaries add, “the communion closed the solemnity, which was to us all a most refreshing and cheering ordinance; and, for the first time, the bread-fruit of Tahiti was used as the symbol of the broken body of our Lord, and used in commemoration of his dying love.”

It was four days after the ordination that Capt. Wilson set sail with the other Missionaries for their destinations, and the brethren, having a

brief space to look around them, began to see more plainly the evil doings of the people among whom they were located—the murder of infants by their mothers—theft and dissoluteness prevailed to a great extent—and these appear to have taught them more fully their own inability for the work on which they had entered—they had, therefore, recourse to a throne of grace, and appointed a monthly prayer meeting, to be held on Tuesday the 4th of April, 1797, being in that longitude the same hour with the Monday evening prayer meetings in Britain. “We were revived,” they say, “with the consideration of the thousands of God’s people who were remembering us, and and at the same time praying for our success among the heathens. Captain Wilson having settled the other brethren at the Friendly Islands, and the Marquesas, returned to Tahiti, and remained till the 4th of August, when he finally sailed for Canton.

The Island of Tahiti consists of two peninsulas, joined by a neck of land about two miles in breadth. The smaller peninsula is about fifteen miles in length, by ten in breadth, and the larger one, which is circular, is about twenty-five miles in diameter; the whole of the island being thus computed at about forty geographical miles. At the time the *Duff* visited the island, Captain Wilson calculated the population at upwards of sixteen thousand souls. Tahiti seems at first to have been governed by several chiefs, who were independent of each other; but Pomare, assisted by the crews of some British ships, having gained the superiority, established a monarchy, of which he was the head. His government, however, being weak, in consequence of the power of the other chiefs, there arose many quarrels among them, which for the time greatly retarded the labours of the Missionaries.

The Tahitians might be truly said to be wholly given to idolatry; the chief god whom they worshipped was called Taaroa, whose worship, moreover, is said to have extended over the whole of the other groups of islands in the Pacific; but the national god of the Tahitians was called Oro. Besides these, animals, insects, and even fish, were objects of worship; they rendered homage, moreover, to beings whom they imagined presided over the sea, winds, rain, clouds, hills, trees, and flowers. They held also in superstitious fear the spirits of dead men, and worshipped them. They had idols, also, of wood and stone, which were kept in their temples, and exhibited occasionally to the people.

The religion of the Tahitians was moreover dark and cruel. The only motive which influenced them to worship their gods was terror. They sacrificed at their altars not only animals, but human beings, and these latter sacrifices were by no means uncommon among them. At a public meeting held at Raiatea, one of the native chiefs, afterwards speaking of these matters, says:—“How great was our dread of our former gods!—Are there not some here who have fled from their houses to avoid being taken for sacrifices? Yes, I know the cave in which they were concealed.” Infant murder also was practised by mothers; and one incident mentioned by Mr. Williams may



serve to shew how much it prevailed. "During the year 1829, Mr. Williams was conversing with some friends in his own house in the Island of Raiatea, on this subject; three native females were sitting in the room at the time, the oldest not more than forty years of age. In the course of conversation he observed, perhaps some of these females have been guilty of the crime."—The question was proposed, and it was found that not one was guiltless; being questioned more particularly, it was found they had destroyed not fewer than one and twenty children. One had destroyed nine, another seven, and another five. This incident may serve to shew how frequently infant murder had been perpetrated in Tahiti, as these women were not interrogated because of any suspicion that they were more addicted to the crime than others, but merely because they happened to be present at the time the conversation turned on that subject. Another great scourge of humanity, was of very frequent occurrence at Tahiti, namely, war. Mr. Nott, one of the Missionaries, spent fifteen years in the island while it was pagan, and, during this period, it was ten different times involved in war.—Considering all these things, the prevalence of idolatry, infant murder, war, as well as divers other forms of wickedness, it may be asked, How could men who daily by their conduct and discourse reproved the doings of the natives, gain such a footing as to settle among them? There was one circumstance which favoured this more than all others put together, and it was, that so many connected with the mission were men who could work with their own hands. And not only so, but who, by the superiority of their workmanship in wood and iron, impressed the natives with such respect, that they gave a favourable hearing to them while declaring the folly and sin of their idolatries, as well as laying open from the Scriptures the character of the true God. The daily occupations of the Missionaries, we are informed, was a subject of much interest to the natives, as the following extract will shew:—"The erection of a saw-pit, and the cutting of a tree into a number of boards, the saw, as they expressed it, biting the boards asunder, filled them with astonishment and delight; they had before never thought it possible to make more than two planks out of a single tree, however large it might be, which they did by splitting it down the middle. But when the forge was erected, and the anvil first employed on their shore, the wonder and joy exceeded all bounds. They were previously acquainted with the superiority of their own tools over the stone hatchets and chisels of bones which they had been accustomed to use. The whole process of working iron, the flying of the sparks when it was beaten on the anvil, its hissing when plunged into the water, equally astonished them; but the facility with which a bar of iron was wrought into adzes, hatchets, fish spears, or fish hooks, filled them with delight. Pomare came in one day while the smith was at work, and after gazing with ecstasy for some time, was so overcome that he caught up the smith in his arms, and disregarding the dirt and perspiration produced by his occupation, most cordially embraced him and

saluted him, according to the fashion of the country, by touching noses."\*

While one part of the Missionaries were gaining the esteem of the people by their skill in mechanics, another part of them were busied with the study of the language. They aimed not only to speak it, but to reduce it to writing. The Roman alphabet they had ready at hand, but the fixing of the spelling was a difficult task, as they had no other guide save the pronunciation of the natives. In conversation, though one knows a language imperfectly, he is helped out by natural signs; but in writing, where these are wanting, it is needful to know the meaning of the words; and the Missionaries found this so difficult a matter, that one of them has been heard to say, he was ten years before he understood the precise meaning of one of their words of very frequent occurrence.

The tide of popular feeling, for reasons unconnected with the truths they taught, had been hitherto in favour of the Missionaries. It now, however, began to turn in an opposite direction. The love of the property of the Missionaries stirred up not a few to trouble them, while the testimony which they continued to bear against the prevailing sins of the people, was not suited to gain them friends. While matters were in this state, an event occurred fraught with disastrous consequences to the mission. A vessel in want of provisions having touched at the island, the Missionaries interested themselves in procuring a supply, as well as in seeking the restitution of some of the seamen who had deserted; their conduct was misconstrued by some of the chiefs, when an assault was made on four of the brethren, who were stripped and otherwise maltreated. When the other Missionaries heard of the outrage, eleven of them deeming their lives insecure, so soon as they fell under the displeasure of the chiefs, came to the resolution of leaving the island, and set sail for Port Jackson in the same ship which had been the cause of the affray. On this occasion, those who remained addressed a letter to the Directors of the London Missionary Society, expressing their continued trust in God, their resolution to abide on the field of labour, and entreating their prayers and countenance to aid them therein.

Although much sorrow was expressed by the natives on account of the assault committed on the Missionaries, those who remained continued exposed to fresh trials. It appears, in their zeal to ward off evil from the natives, they had dissuaded the capatin of the ship, above referred to, from giving them muskets in exchange for provisions, and this coming to their ears by some deserters from the crew, the Missionaries were the more exposed to their resentment. "Scarcely a day," they say, "passes without our suffering from plunderers. Last night the store-room was again searched. We have now hardly an axe left for public use." Rumours also were afloat that the chiefs intended burning the Missionary dwelling. In such circumstances they might well

\* See Missionary Records,—Tahiti, &c. by Tract Society, p. 95.

say, "none but those who are in similar circumstances with ourselves, know what it is to live in the midst of professed heathens and uncivilized barbarians." Notwithstanding their trials, the Missionaries continued to improve themselves in the knowledge of the language, and were now able to preach to the people with some measure of fluency. They thus speak of the first result of their labours: "What little we have been able to say in the name of the Lord, has drawn this enquiry. How is it Cook, Clarke, Vancouver, Bligh, and others who have been here, never told us any thing of what you tell us of Jesus Christ?" The answer was, they knew less of the language than we do; and though they know the name of Jesus Christ, they knew not the customs of Jesus Christ, and did not hold them. Their first attempt to impart instruction to the young, (April 1799) met with as little success. So they write at this time: "Brother Broomhall's attempt to instruct the child of Tearay to read does not succeed: savage ignorance and brutal freedom are the delight of the natives. The children cannot bear to have their desires crossed, their actions prohibited, or their wild ramblings controlled."

Mr. Lewis, one of the missionaries, died at this time. (23th November 1799.) His case had been the source of great grief to the brethren, as they had required to separate him from their communion in consequence of the irregularity of his conduct. On the 29th November 1800, the missionaries write: "Great preparations making for war,—we intercede at a throne of grace." A month after this date, the ship *Albion* arrived from New South Wales, bringing letters from their former friends: the governor of that colony had, by the same ship, written to the king Pomare, commending the missionaries to his kind protection. These were all fitted to cheer the drooping spirits of the brethren, but the same vessel brought them tidings of a different kind—the capture of the ship *Duff* while on her second voyage to the South Seas, and of the sufferings of those who were designed to aid them in their labours. This casualty defeated the pious intentions of the Christians in Britain, to send out to Tahiti thirty additional labourers. Nevertheless, in lieu of these, eight were afterwards sent off by the Royal Admiral, and arrived in safety at the island on the 10th of July 1801.

In the spring of 1802, two of the brethren, Messrs. Elder and Nott, who had now acquired the Tahitian language, set out on their first missionary tour. They preached wherever they could find hearers, and testified against the cruel superstitions of the people. At this time a war broke out between the king and certain of the chiefs, and as it arose out of circumstances connected with their idolatry, it was carried on with much cruelty on both sides. The missionaries on this occasion seem to have been much afraid; for, in order to secure themselves against attack, they fortified the missionary dwelling, by the aid of a number of British seamen; and for some time they kept watch day and night. When hostilities ceased, and their foreign friends had left the island, they found themselves in no better

favour with the people. They refused to come out to hear the word, and if at any time they came out, it was rather to annoy the preacher than to be profited by his discourse. Notwithstanding the testimony that had been borne against idolatry, they still practised their heathen rites. They continued to offer human beings in sacrifice, and mothers continued to murder their infant children. These were causes sufficient to reduce the population of the island; but in addition to these, an epidemic disease, raging at this time, (20th August 1803,) reduced the number of the people to such an extent, that the missionaries assure us, they would not amount to 3000, being not the half of what they were when they landed on the island.

A few days after this the king died. (3d September 1803.) He had all along countenanced the mission, and by his death the brethren found themselves deprived of a friend. They continued to preach the word, but the natives, so far from receiving it with joy, made the preachers the objects of their ridicule and scorn.

At this time (January 1805) they prepared a catechism, and in writing the language, it may be noted, that they adopted the Roman character, and with the view of leading the people more readily to learn the letters, they gave them a Tahitian name. King Pomare the Second was the first pupil who wished to be taught the art of writing, (1st January 1807); and after acquiring it, he addressed a letter to the London Missionary Society, in which, among other things, he promised to abolish the worship of the god Oro.

In the autumn of the same year, Mr. Jefferson, one of the missionaries who had come out with the ship *Duff*, died. His death was a great trial to the brethren, as he had been an able and devoted labourer in the vineyard. A civil war now broke out between the chiefs and the king; and as the district of Matavai, where the missionaries had their dwelling, seemed to be the place where it was likely to rage, the king advised that their wives and children should take shelter in a vessel in the harbour. All attempts to reconcile the parties proving ineffectual, the missionaries resolved for the present on leaving Tahiti. Several of them accordingly sailed to the neighbouring island of Huahine, and others remained with the king, in the hope there might be a change in his favour; but, Pomare being defeated, they subsequently joined their fugitive brethren, and, with the exception of one who remained with Pomare at Eimeo, and another in Huahine, all of them at this time (16th October 1809) sailed to Port Jackson.

The rebels in Tahiti, meeting with no opposition, ravaged the country, burnt and demolished the mission-house and garden, and in a brief space destroyed the labour of years. After a tedious and dangerous voyage, the brethren arrived at Port Jackson, (17th February 1810); they remained here until the autumn of 1811, when, receiving an invitation from the king to return, they sailed again for the island.

(To be continued.)



## ADDRESS OF THE GENERAL ASSEMBLY.

*To our beloved Brethren, the Ministers, Elders, and People of the Presbyterian Church of Canada, in connection with the Church of Scotland.*

We, the Ministers and Elders of the Church of Scotland, now met in General Assembly, taking a lively interest in the temporal and spiritual welfare of our countrymen in all parts of the world, feel at this time a peculiar concern for the safety and peace, the steadfastness of faith and christian practise of our kinsmen who are scattered abroad over the face of the vast territory of British North America, and especially of that portion of it which has been recently harassed by intestine commotion and the alarms of war.

We assure you, brethren, that it has been unspeakably satisfactory to us to learn how prudently, quietly, and peaceably the great mass of the Presbyterian population have conducted themselves amidst the troubles and temptations of the times, and how patriotically and ardently, although in many instances at a great sacrifice of private interest, they have devoted themselves to the re-establishment of order and tranquillity. This loyal and honourable course, from which slighted claims and deferred hopes have not prevailed on them to deviate, we ascribe mainly to the sound principles with which they had been early imbued by parents, who, fearing the Lord from their youth, submitted themselves to every ordinance of man for the Lord's sake; their hereditary reverence for the example of their Scottish progenitors in days of public jeopardy, and to the wholesome and hallowing influence, which, under great difficulties and disadvantages, many of them derive from the ministration of the word and ordinances of the Gospel.

That the benefit of waiting on God in these holy solemnities is so partially dealt out among you, is to us matter of heavy lamentation and great searching of heart. We deeply participate in the disappointment and discouragement which you experience in observing so many unequivocal symptoms of the growing influence of those who are hostile to your claims for a legislative provision, which, according to our understanding, had been as amply and expressly secured to you as to the members of another Established Church, whose Ministers, we have ever asserted, have no higher claim to the designation of a Protestant Clergy than those who labour among you in word and doctrine. But we confidently trust that no considerations of having your expectations frustrated for a season, will, in the slightest degree, chill the ardour of your exertions in the maintenance of the laws and the preservation of the constitution from the outrages, which, if unresisted, must prove more fatal to the colony than to the mother country. We do not by any means despair of the arrival of better times to the Presbyterian Church, and we are sure that if you continue to be guided by the pure and peaceable spirit of christianity, and to shew, out of a good conversation, your words with the meekness of wisdom, the interest of your Church will ultimately be established on

a firm foundation, and, in being followers of that which is good, you will achieve a triumph greater than any temporal advantage.

In the absence of adequate support from the state, we must own, that though we have not been disposed to overlook, we have too sparingly supplied your lack of spiritual privileges. As a portion of our Lord's vineyard, planted by the right hand of the Lord himself, who prepared room before it, and who caused it to take deep root, and to send out its boughs to the sea and its branches to the river, the Presbyterian Church of Canada had claims on the sympathy, countenance and aid of this land, to an extent far greater than have ever yet been sufficiently recognised. But if we have been deficient in zeal and activity, or tardy in administering encouragement and help to our brethren beyond the Atlantic, it is now the more incumbent on us to redouble our diligence, and we earnestly hope that it will be given us in this our generation so to act, in the spirit of power and of love, and of a sound mind, as at once to animate you by our example, and to advance, by free-will offerings, of our worldly store, the sacred objects, which, according to your power, yea, and beyond your power, you are already labouring most strenuously to attain.

We heartily approve of a scheme which has been brought under our notice by our esteemed brother, the Reverend John Machar, Minister at Kingston, for raising the most destitute parts of your adopted country more speedily to the possession of gospel privileges, by the employment of duly qualified Missionaries, whose office it will be to fan the slumbering flame of devotion among those who are at present scarcely within the reach of the joyful sound, and to prepare the highway of holiness and truth, in which the wayfaring man may walk uprightly and surely, without being led away by the error of the wicked. In these times of adventurous innovation, there is too much cause to apprehend, that within the bounds of your territory, as well as in other corners of the Christian Church, some may be carried about by divers and strange doctrines, or ensnared into disorderly courses, through the crafty and insinuating acts of such as, whatever may be their professions or their motives, are in reality, though perhaps unconsciously, labouring for the establishment of an influence unfavourable to the cause of christian truth, as well as subversive of lawful authority and the secular interests of the people. We entreat you, brethren, not to forget the old paths in which your fathers found quietness and assurance; and while you seek to be established in the present truth, let it be your unvarying resolution to listen with extreme caution to whatever schemes have not had their practical utility demonstrated by the experience of past times.

Amidst the fluctuations of temporal things let

it be your habitual exercise to seek for light and comfort in the sure word of God under the guidance of the Holy Spirit, and to stir up one another to the faithful performance of the duties of a religious life, as the most effectual antidote against the impatient love of change and turbulent designs fomented by the enemies of social order and the stability of our national institutions. As far as in us lies, we are disposed to contribute to the expense of professionally educating such young men recommended by your Presbyteries as are likely to prove serviceable to the church in the office of the ministry. And on all occasions it will afford us pleasure to strengthen your hands in doing the work of the Lord.

It is our earnest prayer to the God of all grace

and consolation that your souls may prosper and be in health; that through the favour of the Supreme Governor among the nations, your civil privileges may be secured against the perils arising from anarchy, faction and violence; that you may live together in unity and concord; and that you may all be happily instrumental in building one another up in your most holy faith, so as to be made meet for the possession of an eternal inheritance, in a better country, which is an heavenly.

Given at Edinburgh this 27th day of May, 1839.

By authority of the General Assembly,

JOHN LEE,

*Ch. Eccl. Scot.*

The Commission of Synod at its adjourned Meeting in Hamilton, on the 8th and 9th instant, pledged itself to a course of definite and immediate action, in regard to the proposed College. We hope to furnish our readers, in the next number, with the full Minutes of the Commission, in the meantime, we insert the following Address to the Members and friends of the Church, on the subject of contributions for the College. We trust, that it will be received, and responded to by all into whose hands it comes, in a spirit of kindness and liberality.

#### ADDRESS OF THE COMMISSION OF SYNOD.

*To the Members and Adherents of the Presbyterian Church of Canada, in connexion with the Church of Scotland.*

BRETHREN,

The Synod, at the Meeting in Kingston, in July last, determined on founding a College in Kingston, "for the education of youth, and particularly for the education of candidates for the Holy Ministry;" and the Synod then also devolved on us the Commission, the important work of obtaining a Bill of Incorporation for such College, and of raising funds and taking other necessary measures for its establishment. And we now affectionately, and we will add, confidently, address ourselves to you, soliciting your co-operation and aid in this undertaking.

We feel, as we may well do, that we are commencing a great work—and this at a season in which many things bear an untoward aspect to it. Yet we are not dismayed by the feebleness of our own resources, or the difficulties of the times.—We trust, that these things will incline us the more to look for the Divine blessing,—without which, such an enterprise in any circumstances would miscarry, and to prosecute it with humility, prudence, and resolution.

We would have you to consider, that the Institution which we are about to found, is designed FIRST, for the thorough culture in human and divine learning of the youths amongst ourselves, who are giving themselves to the ministry of the glorious Gospel—an object this, which, whether viewed in itself or in reference to the destitution of spiritual labourers which prevails around us, must commend itself to you all as unspeakably

important. The Great Head of the Church has put it into the hearts of a goodly number of our own young men, to aspire after the ministry, just when the supply of labourers from our native land seems ready to fail us, and hence, the urgent duty on our part, to direct and encourage them to suitable preparatory studies, and at the same time to provide a permanent institution for the training up of ministers.

The Church of Scotland has always since the days of the Reformation been creditably distinguished for the scholarship of her ministers, and so have most of the churches in Europe and America, which have sprung from her. And we, verily, are neither in an age nor a land, in which we can contemplate a diminished standard of ministerial education. Infidelity is eager to engage learning and science in her unholy cause, but, we must shew that it is only by a perversion of these—that they can lend her any service—and that they are the legitimate hand-maids of Divine Truth, being subservient at once to the knowledge, and to the publication of it.

Then, consider that the same Institution is designed SECONDLY, for the instruction in the elements of general Literature and Science, of such as may desire to cultivate them for secular professions.

The education which is preparative for the study of Theology, is also preparative for the study of other sciences. And, if this be given, as we would have it done, in harmony with Divine



Truth and in connexion with a christian discipline over our students, then, we doubt not that many parents, who justly think learning too dearly purchased for their children, at the ordinary risk of having their principles and morals corrupted, will be glad to send them to our Institution.

The commission after much deliberation have determined on commencing the Institution with two Professors and two Assistants or Tutors.—The selection of the Professors in the first instance to be with the Committee on Colonial Churches of the General Assembly of the Church of Scotland. Eminent talents, well disciplined by study, and consecrated to the cause of true religion, are the qualifications we will look for in our teachers. And, we humbly pray and hope that the Great Head of the Church, who has raised up such men as Dr. Duff and his coadjutors, for Hindostan, will put it into the hearts of men of like gifts and piety, to give themselves to the advancement of his cause in this land, by stationing themselves at the fountain-heads of learning in it.

For the founding of the Institution, on the scale now mentioned, we look for aid from the mother country; and, communications are about to be sent to the Committee of the General Assembly, the Committee of the Glasgow Colonial Missionary Society, Presbyteries in England and the Synod of Ulster. Yet we entertain the full conviction, and we would have you feel the same, that our own exertions and sacrifices towards this great work will be the measure of the assistance that we may expect from other quarters. Christians and churches elsewhere, yea, and the State itself may be expected to help us when they see that we are in earnest in carrying it forward.

We do therefore entreat you, friends and brethren, by the vast importance, and the necessity of this undertaking, to assist us in it by large and bountiful offerings. Think how the Israelites in the wilderness responded to the call of Moses for offerings of gold and silver and precious stones

and suitable furniture, for the erection and adornment of the moveable sanctuary, in which the cloud of glory dwelt, even so, as that their liberality had ultimately to be restrained,—and, shall the population of the Canadas, acknowledging a connexion with the Presbyterian Church, amounting as is said to 100,000 souls, feel it too great a burden to raise eighty or one hundred thousand dollars for objects so momentous as the training of youths for the ministry of the gospel, and for the professions which the necessities of secular life require?

Our desire and purpose is to give all the members and adherents of our Church an opportunity of contributing to the proposed Institution. We have appointed committees in every Presbytery, who may associate others with them, and whose business will be to plead this cause within the bounds of every congregation.

The following gentlemen have been appointed to act as local Treasurers, to whom payments may be made on account of the College, by collectors or individual contributors, viz:—

ANDREW STEVEN, Esq., *Gore Bank, Hamilton.*

JOHN CAMERON, Esq., *Commercial Bank, Toronto.*

FRANCIS HARPER, Esq., *do. do. Kingston.*

Honorable PETER MCGILL, *Montreal.*

JOHN THOMSON, Esq., *Quebec.*

Trusting that the proposed Institution will commend itself at once to the patriotism and the piety of those into whose hands this circular comes, we claim for the Institution both their offerings and prayers. "Wisdom and knowledge shall be the stability of *Messiah's* times;" and let ours be the honour and blessedness of those who aid in the extension of his kingdom.

In name and by appointment of the Commission of the Synod of the Presbyterian Church of Canada, at Hamilton, this ninth day of October, one thousand eight hundred and thirty-nine years.

ROBERT MCGILL, *Moderator.*

ALEXANDER GALE, *Clerk.*

## MEMOIR OF MRS. BELL.

The Apostle Paul urges on us a strong motive to forsake sin and run the christian race, when he tells us we are compassed about with a great cloud of witnesses. It may be, or it may not be that they are beholders of their brethren on earth, but it is certain that they are witnesses to the truth, and moreover, that they are so numerous that they are called a cloud of witnesses, and in another passage elsewhere, a multitude whom no man can number. When in the body, they saw the vanity of the world, they saw the evil of sin, they turned from it to God, they received mercy in virtue of the atonement of Christ, and during the brief pilgrimage measured out to them, they walked with God. The truth therefore comes to

us with a stronger claim, when we find many witnesses setting their seal to it as worthy of all acceptation. There are not a few indeed who doat upon the idea that departed relatives still behold those they have left behind, nevertheless this is not the motive by which the apostle urges us to obedience and self-denial, he refers to their walk and conversation on earth, and designates them as witnesses to the truth that God is a faithful and covenant keeping God. We have many memoirs in modern times of young believers dying in the sure faith of a better resurrection; and who is there that would wish their number diminished? Yea it is a pleasing task to add another and another to this great company. It raises us above

the world that is seen, for it magnifies the world of spirits; and we learn to walk by faith and not by sight. But we shall not withhold the attention of our readers from the interesting communication sent to us regarding a departed sister. Would that many in this age of outward show and vanity may imitate so excellent an example.

"The memory of the just is for a blessing" for so we would render the saying of Solomon—Proverbs x. 7. Hence, higher views than that of private affection for the just who have been removed from amongst us by death, may dispose us to attempt to perpetuate their memory. To commend their example to survivors, and to honour the grace of God in them are the objects we should aim at, in preserving a memorial of them. It is with these views that a few memoranda of the late Mrs. BELL are committed to the pages of the *Christian Examiner*. ELIZA—such was her christian name, was the eldest daughter of Edward Thomson, Esq., M. P. P. She was born on the 18th of March, 1816—was married to the Rev. ANDREW BELL, Toronto Township, on the 21st of November, 1833, and died on the 2nd of June, 1839, leaving behind her a mourning husband and three children. Such is the short tale of her life suggesting to all the perpetual warning that "time is short"—that "the fashion of this world passeth away." There is good reason, however, to believe that through the abounding grace of God she had been prepared by the teaching of his Word and the chastenings of his Providence for the heavenly state.

She had when young lost her own mother; and, this, one of the severest calamities which in ordinary circumstances can befall the young, was over-ruled to her for spiritual good, as she was led by it to seek the salvation of her soul as the one thing needful. We make an extract from a paper now before us, which contains a few notices of her character, that were not intended for the public eye: "When I first became intimately acquainted with her," says the writer, "I soon found that although she was deeply serious, yet her seriousness was of that floating kind that wanted active direction given to it—the retiring modesty of her disposition had hitherto prevented her seeking from any experienced christian that direction and counsel she needed. But, when once she obtained it, it was pleasing to mark the rapidity with which she advanced in the christian life. She soon gave herself first to the Lord, and then to the Church, and she was a member of it—not in name only, but in reality. She thirsted earnestly for the ordinances of God's House, and fed on them with the keenest relish. Her experience of spiritual things was deep and powerful.

Her conscience was exceedingly tender with regard to sin, and both in my fellowship with her, and from what she has left behind her, I have learned something of the deep wrought agony with which she mourned over her sinfulness, both by nature and practice, in the sight of God. Her religious experience took a deeply earnest and serious cast rather than a joyful one. She had been long looking forward to death, and preparing for it, and striving to live by faith on the Son of God."

The Providence and word of God alike indicate that wives, and especially mothers, are to find their proper duties at home, as Paul exhorts they are to be "keepers at home." (Titus 11, 5).—And within her house Mrs. BELL evinced the unostentatious yet substantial excellencies of the affectionate and virtuous wife and mother. She was naturally retiring and reserved in her disposition; yet, when a communion season, a meeting of Presbytery, or any similar occasion brought any of the neighbouring ministers to visit her husband, she rejoiced in their company, and took a lively interest in the discussions and conversations at the table that respected the interests of the Saviour's kingdom. In the absence of her husband, she was wont to lead her little ones to the throne of grace, and morning and evening to pray with them and for them—a duty this which every christian mother, when in similar circumstances, should attend to. They should consider that their prayers come with a peculiar impressiveness on the souls of children themselves, and that the matter of their intercessions may suggest—we know where they have suggested, petitions to those in whose behalf they were offered, long after the tongue that uttered them is silent in the grave.

Mrs. BELL's love of the public ordinances of the church has already been adverted to. The writer of this notice well remembers that on the last occasion on which she commemorated the Saviour's death on earth, it was a matter of wonder to him how she then, of infirm health, could travel to the house of God, which was distant upwards of two miles, and bear the bodily exhaustion of a lengthened service. That doubtless she felt what all God's people have felt, that the word was unto her "more than her necessary food."

During the brief period of her earthly probation she had other trials to contend with besides those which are incident to a feeble bodily frame: but no one could have known of these from any complaints or murmurs on her part; and, it may be enough to say that, in respect to what at any time tried or troubled her husband, she was an help-meet for him.



The pulmonary disease which had long threatened her, assumed a serious form in January, and continued its ravages gradually, yet uninterruptedly, in spite of every effort which domestic care and medical skill could employ to arrest it, until the last thread of life parted asunder early in June. We have seen consumption proceeding as rapidly to a fatal termination in some cases in which the patients alone seemed insensible of their rapid progress to the grave. And with an insensibility to the approach of death or an aversion to think of it; preparation for it is not to be expected. But it was otherwise with the subject of this notice. At an early period of the disease, she anticipated her dissolution, and throughout its progress, through the grace and power of the Saviour she was sustained in peace. Though in a great measure exempted from pain, she yet knew something of "the nights of wearisomeness" of which Job complained—for sleep long fled from her eyes. The Saviour, however, gave her "songs in the night," and in his own time gave repose to her weary body in the sleep of death, to that blessed region where the refreshment of sleep is not required. The memoranda which have been already quoted thus mention the closing scene of her life:—"When her last illness came on, the reality of the approach of death seemed to startle her for a little at first: but a recurrence to the promises and engagements of Christ in the Gospel soon restored her confidence on him. Throughout her illness she felt a sweet degree of comfort in staying herself on the Redeemer and trusting to his promises, and assurances. On these she cast herself with an unwavering faith, convinced that he would perform what he had promised, and that he would in no wise cast out those who came to him by faith. She was a humble but a most sincere believer on him, and she found in her happy experience that he

was good and gracious. She was never allowed to sink into any thing like despondency or despair; on the contrary, her comforts sometimes amounted to a high degree of joy. Often did she speak of Jesus as lovely and precious, for such she discerned, and proved him to be; and often did she extol his amazing love, for she felt that it had been great towards her. On the 2nd day of June, the first day of the week very early in the morning she breathed her last in the midst of a gentle sleep which had come upon her, literally falling asleep in Jesus, and entering, as we doubt not, into the rest that remaineth for the people of God. While our earthly Sabbath was soon to end and our toils to be renewed, she entered on that Sabbath which no labours or troubles shall ever interrupt or terminate. Those of us who watched over her dying bed, felt an additional consolation in the thought, that the morning on which her earthly sorrows ended, was that of the day which itself called our thoughts to contemplate and adore the Son of God as the Conqueror of death—the first fruits of all who sleep in him."

*Precious in the sight of the Lord is the death of his Saints.* May her removal be yet overruled for good to the children she has left behind her, and may it tend to quicken her surviving partner and kindred; yea, all of us who feel affected by the event to follow, more diligently those who through faith and patience are now inheriting the promises. And longing to furnish even one awakening consideration to our young readers we would say to them—Be taught from the early death we have thus recorded, to consider that **ONE THING IS NEEDFUL**; and, that, that **ONE THING** is the care of the soul—a preparation for heaven—an interest in the Saviour.

W. R.

Toronto Township.

## MEMOIR OF THE REV. JOHN MACLAURIN.

This distinguished man was born in October, 1693, in the parish of Glenderuel, Argyleshire, of which his father was minister.\* He was the eldest of three brothers, of whom the second,

Daniel, died young, after giving ample proofs of an extraordinary genius; and Colin, the youngest, is well known as one of the most celebrated mathematicians of the age. Having attended the usual course of philosophy and divinity in the college of Glasgow, John MacLaurin went, according to the custom of many of his countrymen at that period, to the university of Leyden in Holland, and studied there for some time, under some of the most eminent professors. Having returned to Scotland, and gone through the usual preparatory trials, he was licensed by the Presbytery of Dumbarton to preach the gospel, and, in 1719, he was ordained to the office of the holy

\* Mr. MacLaurin of Glenderuel of Kilmodan, was an excellent parochial clergyman, and known as one of the translators of the Gaelic version of the Psalms in metre, by the Synod of Argyle, which was long used in the churches of the West Highlands, but which has of late years, we believe, been superseded by Dr. Smith's version, and more lately by the authorised version of the General Assembly.

ministry, and settled at Luss, a parish beautifully situated on the romantic banks Lochlomond. In this delightful and sequestered spot, he enjoyed a favourable opportunity for pursuing his studies, which he did not fail to improve, his whole time being occupied with the discharge of his more active pastoral duties, or with his books; and his enlightened and discriminating mind well knew how to make all his literary pursuits subservient to the interests of religion, and of his own professional improvement.

This promising young man was not allowed to continue long in the secluded situation of a country minister. His talents and piety were soon taken notice of in the neighbourhood of Luss, and by many in the surrounding country, who had the opportunity of becoming acquainted with his worth. His unaffected piety made him acceptable to the friends of religion, his learning and ingenuity to persons of improved intellect, and his modest and cheerful temper to all who enjoyed his society. Having occasion sometimes to preach in Glasgow, which he did with universal approbation, he received a call from the congregation of North West parish, to succeed the Rev. Mr. Anderson, well known for his writings in defence of the Presbyterian form of church government. He was admitted to that charge in 1723, to the great satisfaction of all concerned. He was now introduced into a field of arduous labour and extensive usefulness, but which did not allow him so much time for study as he formerly enjoyed. It was, however, well adapted for one who had previously laid so good a foundation, and who had sincerely devoted all his time and talents to the work of the ministry. His activity and pious zeal carried him through a great deal more of useful work than many could have done. His calls to visit the sick and the dying were uncommonly frequent, and his experience in the exercises of the divine life led him to be often consulted by persons under the influence of deep concern about their eternal interests. In order to promote the spiritual interests of his Highland countrymen, he preached once every month to them, in their own language; a privilege which must have been considered of high value, no Gaelic chapel being at that time in existence in the city. In every benevolent scheme he took an active and prominent part. He most efficiently assisted in concerting measures for the regular maintenance of the poor, and promoted, with successful effect, the erection of the city hospital. In all plans and endeavours used for suppressing vice and impiety, he was a principal mover; and heartily countenanced a society instituted at that time in Glasgow for prosecuting criminals and reformation of manners. But if his zeal and activity were so great in regard to matters of outward reformation, they were still greater in regard to the interests of inward and vital religion. Nothing gave him so much joy as its advancement, and when the remarkable revival commenced about 1742 in several places of the west of Scotland, he was invited by the ministers in whose congregations the uncommon religious concern chiefly appeared, to visit and assist them in their most important and delicate

labours. Being fully convinced that the extraordinary religious excitement which at that time prevailed was of God, he did not consult his own ease, nor even his reputation; but while some of his brethren stood aloof, he was at great pains to procure and communicate well attested accounts concerning the progress of religion both at home and abroad. He had several correspondents in Boston and in other parts of New England, whom he greatly esteemed and loved, particularly Abiel Walley, Esq., the Rev. Messrs. Cooper, Prince, and the celebrated Jonathan Edwards. He communicated the results of his correspondence freely to his religious friends at home, and wrote largely and particularly to his American correspondents what intelligence he could procure of the state of religion in Scotland. So much was his heart in the work, that he met once a week with some of his Christian friends residing in Glasgow and neighbourhood, for mutually communicating religious intelligence, and to converse on divine subjects. At this period of active exertion in his various pastoral duties, he greatly encouraged societies for prayer, and assisted them with his advice and co-operation. Several years afterwards he was the chief originator and promoter of a general concert for prayer, which was united in by great numbers both in Great Britain and in her American colonies; a recommendation of which, his friend, the Rev. Jonathan Edwards, published a tract, entitled 'An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer.'

Toward the latter part of his life, Mr. Maclaurin felt, in common with the Willisons and other pious men, peculiar anxiety regarding the peace and prosperity of the Church of Scotland. He had all along, during the course of his public ministry, used his utmost endeavours to prevent strife and division, but not with such successful effect as a lover of the peace of the Church, and a devoted friend of divine truth could have wished. He was, however, at great pains in procuring, by his influence, the peaceable settlement of vacant congregations, as appeared partly from papers found among his manuscripts, and from circumstances well known to his Christian friends and brethren in the ministry. While he was far from encouraging an unreasonable opposition among the people on the one hand, he was decidedly adverse, on the other, to the intrusion among them of ministers to whom, from conscientious motives, they were opposed. An appointment to the office of the holy ministry by ordination, he considered a solemn and very important business, which ought not on any account to be made subservient to political measures. He was persuaded that the great design of the sacred function—the edification of the body of Christ—could never be promoted by such violent means as fixing a pastoral relation in the face of an universal opposition; and, therefore, the violent and arbitrary methods he had seen pursued by a dominant majority in the Church, in not only authorising such settlements, but, as in the case of Mr. Thos. Gillespie of Carnock, deposing from the holy ministry those who, for conscience' sake, had refused to take an active part in them, made a



very deep impression upon his mind, as a dismal presage of the decay of vital religion, and of the pulling to pieces our excellent ecclesiastical constitution. Influenced by considerations so powerful, he interposed his most vigorous efforts to stop the progress of such tyrannical and ruinous measures, by writing himself, and engaging able men to write upon the subject; and it was known to his friends that several well written pamphlets, published at this time, made their appearance under his special superintendence.

Notwithstanding that so large a portion of his time was employed in active ministerial duty, and intercourse with his people, there was scarcely any new book of note that made its appearance, with which he had not made himself acquainted; and by due economy of his time he found leisure to study and compose upon a variety of subjects. To account for the remarkable progress he made in the study of sacred literature, it must be considered, that as he had a very quick apprehension, so he was capable of extraordinarily close application to study, attended with a certain persevering earnestness to finish the discussion of every subject he had once begun. It was well known also to his friends, that he generally retired for some time during the summer season to the country, where his studies became both his business and recreation, and that he never seemed to weary of them, nor to relinquish them, unless when other avocations called on him to do so.

It does not appear that Mr. Maclaurin, during his lifetime, published any work bearing his name; but a great number of valuable manuscripts were found after his death, and an excellent selection of them was made by his affectionate son-in-law, the late Dr. John Gillies of Glasgow, and published by him in 1755. This volume of Sermons and Essays has passed through several editions, and has been much read by the religious public, and frequently referred to by competent judges, as a book abounding in sound instruction, powerful reasoning, and persuasive eloquence. Besides this volume, Dr. Gillies published another, containing an elaborate essay 'On the Prophecies relating to the Messiah,' and several sermons. The Doctor, in his memoir of Mr. Maclaurin, gives an enumeration of the principal manuscripts in his possession, and mentions, among others, 'A consolatory letter to Lady Frances Gardiner on the Colonel's death.' This letter has, so far as we know, never been printed; but that it was of high value, is evident from a note of the late Dr. Erskine, prefixed to a collection of letters to the afflicted, published by him in 1790, where he thus expresses himself:—'An excellent letter of the late Mr. Maclaurin of Glasgow, to Lady Frances Gardiner, on occasion of Colonel Gardiner's death, would have been inserted in this collection, if a copy, once in the publisher's possession, had not been lost, and all his efforts to procure another proved fruitless; and, therefore, he will be indebted to any one who will put it into his power to impart it to the public.'

Notwithstanding his incessant application to study, and to the more active duties of his profession, Mr. Maclaurin uniformly enjoyed a good state of health, which was seldom interrupted excepting by some occasional fits of rheum in his head, and a

pain and weakness in his eyes. In spring, 1754, he was somewhat feverish for a few days, but soon recovered, and was so well as to attend the meeting of the General Assembly in May, where he had the pleasure of meeting with the Rev. Messrs. Tennant and Davies, agents for collecting benefactions for the college at Princeton, New Jersey, a design to which he heartily wished success, as he did to every scheme that tended to promote the interests of christianity either at home or abroad; and it gave him great satisfaction to see with what readiness the Assembly granted a collection in aid of the infant seminary. After he came home he had frequently in his hands a small volume of valuable religious tracts by the Rev. Samuel Shaw, one of which is entitled, 'A Farewell to Life,' and peculiarly suitable for the serious perusal of one having his departure from this world in view. About the end of August he complained greatly of the rheum in his head, which, notwithstanding the temporary beneficial effects of medicine, still returned. Having preached on Sabbath the 25th, he went abroad next day, there being at that time some foreigners of distinction in Glasgow, who were desirous of being introduced to him on account of the esteem they had entertained for his learned brother, Colin. He waited upon them with great cheerfulness, and conversed with them in his usual entertaining way. He had engaged himself to wait on these strangers on Thursday, 29th August, but found himself so much indisposed by the pain in his head, that he could not go abroad as he intended. About two in the afternoon of that day, he became suddenly so ill that his memory failed him. On Sabbath, 1st September, though he did not speak with his former distinctness, his discourse, in the intervals of his drowsiness, was in the same heavenly strain it used to be on that day of sacred rest, repeating many comfortable passages of scripture, and improving every circumstance as the means of exciting devotional feeling, taking occasion from the cordials he was using to speak of the 'fruit of the tree of life,' and of the pure water of life. Afterwards his trouble rapidly increased, and carried him off on the evening of Sabbath, 8th September, in the sixty-first year of his age, the end of a Sabbath on earth being to him the beginning of an eternal Sabbath in heaven.

The decease of this able and useful minister of the gospel was much lamented as a great loss to the community at large, and by his own affectionate congregation as a painful bereavement. He was greatly beloved by his brethren in the ministry in general, especially by his colleagues in Glasgow—and what heightened the value of his other talents and christian graces, and endeared him to all who knew him, was that humility and self-diffidence by which he was so eminently distinguished. As a minister of the gospel he was most exemplary. The great subjects of his public discourses were the peculiar doctrines of christianity, which were the comfort and delight of his own soul; and it might be truly said of him, that he 'shunned not to declare the whole counsel of God.' In dealing with the consciences of his hearers, he endeavored, after the apostolic pattern, to convince them of their having broken the divine law, and then to lead them to the blood of Christ which cleanseth

from the guilt and pollution of sin, and inculcated the necessity of regeneration by the Holy Spirit. His clear and scriptural views of the doctrine of the imputation of the Redeemer's righteousness, may be seen in his essay on 'Prejudices against the Gospel.' The grand truths of justification by the blood and righteousness of Christ, and of sanctification by the Holy Spirit, were most prominently displayed in all their importance in his public ministrations; and when he treated on other points, either doctrinal or practical, of the christian system, they were all viewed as subservient to, and bearing on those radical truths. Dr. Gillies, the respectable editor of his posthumous works, and his biographer, at considerable length details the character of his well-beloved father-in-law, and none had a better opportunity of knowing him than he had, having seen him so often in his domestic circle, and having served with him so long as a colleague in the ministry of the gospel. Many letters were written to him after Mr. Maclaurin's death, by worthy ministers, both at home and abroad, condoling with him and his other relatives on the occasion, and expressing much personal respect to the memory of so good and great a man. Some of these were prefixed to the volume of his Sermons and Essays. One of them was written by the late Dr. Erskine, then minister of Culross, from which the following is a short extract:—'The strength of his genius, and the solidity of his judgment, furnished him with sentiments new and ingenious, and yet solid and convincing, when explaining or vindicating some of the most important articles of the christian faith. When consulted upon controversies which seemed quite exhausted by the labours of others he would often strike new light on the question in debate, and offer a more distinct and satisfying solution of difficulties than had hitherto been advanced; and such was his accurate knowledge of true religion, as equally preserved him from right and left hand errors. He discovered zeal, boldness, and faithfulness in opposing what-

ever he thought contrary to the interests of the Redeemer's kingdom, and remarkable humility in preferring those to himself, who in gifts and graces were much his inferiors. I account it one of the most pleasant circumstances of life that, for eleven years, this eminent servant of Christ honoured me with his friendship, and often profited me by his instruction and advice.' The pious and warm-hearted Mr. Whitefield, in a letter to Dr. Gillies, writes thus, in his own characteristic style:—'I hear you have met with changes since my departure.—What have we to do to expect any thing else? Dear Mr. Maclaurin, whither has he gone? He has gone to where Jesus reigns, and where, through rich and sovereign grace, I hope ere long to be.—If his daughter, your dear yoke-fellow, is also gone, she, I trust, is happy too. May we follow their footsteps with steady pace?'

In 1721, Mr. Maclaurin married Lillias, daughter of Mr. John Rae, of Little Govan, by whom he had nine children, of whom four died in infancy. His son John, a very promising young man, died in 1742, aged seventeen. His eldest daughter, spouse to Dr. Gillics, his biographer, died soon after the birth of her eighth child, August 6th, 1754, about a month before her father, whom she very much resembled in a peculiar sweetness and vivacity, and in the most serious piety. They were lovely in their lives, and in death they were not divided.—Dr. Gillies, after very copiously describing the public and professional character of this distinguished man, thus alludes to the happiness he enjoyed with his household:—'What he was in his family, I am at a loss to express. He was so exceedingly and deservedly dear to all his relations, that the description must fall far short of the reality. Indeed, the remembrance is too affecting.—Our only comfort is, that his Saviour and ours lives for ever, and that in his blessed presence we hope to enjoy a far happier society together, than we ever did in this life.'—*Edinburgh Christian Instructor*

The following verses are from the pen of the Rev. Mr. McCheyne, of Dundee. Mr. McC. is a young and talented Minister of our church, but in consequence of over study and exertion in his parish, he was obliged to retire to his fathers house in Edinburgh, that he might enjoy a little ease and leisure to recruit his health. It was while there, that a proposal was made to him by the Committee of the General Assembly to go to Palestine, to enquire into the numbers and condition of the Jews in that country. He readily agreed, and it is believed he is at this moment travelling in that very interesting land. The deputation of which he is a member, are expected to be in Scotland before the month of May, and to give in their report to the next General Assembly. The verses have never been in print, having been written in a private note addressed to the Editor of this work:—

Psalm cxix, 105, "Thy word is a lamp unto my feet and a light unto my path."

When Israel knew not where to go,  
God made the fiery pillar flow,  
By night by day above the camp,  
It led the way—their guiding lamp—  
Such is thy holy word to me  
In day of dark perplexity.  
When many paths before me spread,  
And all invite my foot to tread,  
I hear thy voice behind me say,  
"Believing soul this is the way,  
Walk thou in it." Oh gentle dove  
How much thy holy law I love!  
My lamp and light  
In the dark night.

When Paul amid the seas seemed lost  
'Mid Adrian billows wildly tossed,

When neither sun nor stars appeared,  
And every wave its white head reared,  
Above the ship—beside his bed  
An angel stood and "Fear not" said  
Such is thy holy word to me,  
When tossed upon affliction's sea,  
When floods come in unto my soul,  
And the deep waters o'er me roll,  
With angel voice thy word draws near,  
And says "'Tis I, why shouldst thou fear?  
Through troubles great my saints must go,  
Into their rest where neither woe  
Nor sin can come—where every tear,  
From off the cheek shall disappear,  
Wiped by God's hand"—Oh gentle dove,  
Thy holy law how much I love,  
My lamp and light,  
In the dark night.



## THE EAGLE.

The eagle has always been reckoned the king of birds, whether on account of the superiority of his strength, the terror he inspires into so many other animals on whom he preys, his natural fierceness, or the rapidity and elevation of his flight. It is said that this bird will live a century, and that he increases in bulk till his death.

Naturalists have remarked, that the eagle has a very quick threatening eye, a little sunk in the head, and protected by the prominence of the forehead, which a little resembles an eye-brow; under which is a very hard and bony ledge, composed of several substances joined and placed one above another like scales. The tongue does not terminate in a point, like that of other birds, but is cartilaginous, and almost square at the end; and at its root are two hard points, like the iron point of an arrow. The stomach shows the voracity of the eagle; for when thoroughly inflated it is two inches in diameter. The bones are very hard, and have very little marrow in them. The eagle's blood is thick and fibrous: the bill sharp and corrosive.

So great is the eagle's voracity, that he ravages all the neighbouring country for his support.—Hence it is that there are seldom two eagles to be found in the same quarter. It is also said, that the eagles chase their young ones, not only out of the nests, but out of the country where they inhabit, as soon as they are able to fly.—Not contented with preying on the larger birds, such as hens, geese, and cranes, the eagle frequently lifts from the ground and carries off kids, lambs, rabbits, hares, &c. As the eagle lives wholly on the flesh of the creatures he devours, so he quenches his thirst with their blood, and never drinks water but when he is sick. All other birds, except the swan, which often resists him with success, are extremely afraid of the eagle; at his cry they tremble and quake; even the dragon, when he hears him, takes refuge in his den. Nor are the fishes safe from his voracity: as he skims over the seas and lakes, he perceives them at the bottom, plunges with the greatest rapidity, drags them to the shore, and devours them. Various of these particulars in the natural history of the eagle are mentioned in the book of Job. 'Doth the eagle mount up at thy command, and make his nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off.—Her young ones also suck up blood: and where the slain are, there is she.'

Sharpness of sight is a quality of the eagle which sets him above all other birds; and he seems to be sensible of that advantage; and to preserve it in his species, as soon as his young begin to have strength, he turns them towards the sun, and makes them fix their eyes upon it—and if any one cannot bear the heat and the rays, he chases him from his nest, as if he judged him unworthy of his protection and assistance; but attaches himself to the rest with a more remarkable affection than formerly, even to the exposing of

his own life, to preserve them from danger. To teach his young ones to fly, he flutters round his nest in various ways. Afterwards he takes them upon his back in such a manner, that the fowler cannot hurt the young, without piercing the body of the old one. In the middle of his course he darts from under them in order to prove them; and if he perceives that they cannot as yet support themselves alone but are in danger of falling, with the rapidity of an arrow he again darts below them, and receives them between his wings. The eagle is the only bird into which nature has instilled this kind of instinct, which the scripture has chosen as a most expressive symbol of the tenderness with which God protected his people in the wilderness. 'Ye have seen,' says Jehovah, 'what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself.' And says Moses in his song, 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him.'

One reason why the eagles can look steadfastly in the face of the sun, and support his severest rays, is, because they have two eye-lids; one with which they shut their eyes entirely; the other, which is thinner, they draw over them when they look upon any luminous object, which renders the glare of light much more supportable; by means of this the eagle rises to a prodigious height. To this instinct he owes, it is said, the renewal of his strength and of his youth. Every ten years his feathers become very heavy, and less proper for flight. He then makes his utmost effort, and approaches nearer to the sun than usual; and after being excessively heated by his flight, with the greatest velocity he plunges into the sea; his feathers then fall off, and new ones supply their place, which soon restore him to his pristine strength. To this circumstance the psalmist alludes, when he says, 'Thy youth is renewed as the eagle's.' And to the total loss of his feathers the prophet refers when he says, 'Make thee bald, and poll thee for thy delicate children, enlarge thy baldness, as the eagle.'

As the eagle flies most swiftly, especially when hungry, or when pursuing his prey, we find, that, in scripture, the rapidity of time, and the uncertainty of worldly riches, are compared to the eagle's flight. 'My days,' says Job, 'are passed away as the eagle that hasteth to the prey.'—And says the wise man, 'Riches certainly make themselves wings, they fly away as an eagle towards heaven.' To denote the haste that the enemies of the church make to persecute and to destroy, it is also compared to the flight of an eagle. 'Our persecutors,' says the church, 'are swifter than the eagles of the heaven.' In Ezekiel and in the Revelation, the eagle is one of those cherubic living creatures, whose meaning it is perhaps difficult to decipher.

Job says of the eagle, 'Where the slain are, there is she.' The language of Job is to be taken in a literal sense; for though the common sort of

eagles don't eat carrion, there is a particular species which does; all of them feed on raw flesh, though not indifferently of all sorts, nor that of any creature which dies of itself, but such only as is fresh and lately killed. But our Saviour speaks in an allegorical manner, when he says, 'Whosoever the carcass is, there will the eagles be gathered together.' By the carcass is meant the Jewish nation in their fallen, deplorable, and lifeless state, who were like the body of a man, struck dead with lightning from heaven. By the eagles, then, the Roman armies are intended, upon whose standards was the figure of an eagle; and the eagle is still the ensign of the Roman empire. Formerly other creatures were used for their ensigns; but Caius Marius in his second consulship, in the year of Rome 650, prohibited them, and appropriated the eagle only to the legions. The sense of the passage then

seems to be, that wherever the Jews were, whether at Jerusalem, where the body or carcass of them was in a most forlorn or desperate situation, or wherever there was a Jew who had dealt unfaithfully with God, there would the Roman eagles or legions find them out, and, as the ministers of God's vengeance, make an utter destruction of them. The metaphor is still more striking and expressive, when it is considered, that of all birds the eagle is the only one that is not hurt with lightning, and so can immediately seize carcasses killed thereby. To this there seems to be an allusion by comparing this with the preceding verse, where Christ's coming to destroy the people of the Jews, their city and temple, is compared to lightning. 'For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.'—*Christian Magazine*.

## A SUMMARY OF THE LIFE OF CHRIST, HARMONISED FROM THE FOUR EVANGELISTS.

We need scarcely inform our readers that the Evangelists do not record events in the exact order in which they occurred. They do not appear to have held it so much their business to furnish the world with a consecutive narrative of the Saviour's life, as to evidence him to be "a Teacher sent from God," as well as "the Lamb of God which taketh away the sins of the world." That such a narrative, however, may be drawn up from the writings of the Evangelists is generally admitted, and that it may be moreover for general edification, may be inferred from the fact, that so many wise and good men have made the attempt. The following summary we have compiled, with some pains, from the harmony of Dr. Dodridge, and hope that it may not be unacceptable to our readers:—

B. C. 6.—The Angel Gabriel appears to Zechariah, while ministering in the Temple, to inform him of the conception and birth of his son John the Baptist, the forerunner of Messiah.

B. C. 5.—He is sent six months after this to the Virgin Mary, to inform her of the conception of Messiah, who is to be born of her, and intimates he should sit on the throne of his father David, and of his kingdom there should be no end. Mary comes from Galilee to Judea to visit Elizabeth, and praises God for his mercy, and for the redemption of his people. John the Baptist is born and circumcised. And her father prophecies of the blessings of Messiah's reign.

The Evangelist John records the previous existence of Christ the Word, and of his incarnation and divine glory. An Angel appears to Joseph and makes a full discovery to him concerning Mary, his wife, who was with child by the Holy Ghost. The genealogy of Christ, by his supposed father, Joseph, traced through David to Abraham. The genealogy of Christ, by his mother, Mary, traced to Adam.

B. C. 4.—Jesus is born at Bethlehem. His birth is made known to the Shepherds while watching their flocks, and after eight days he is circumcised. Mary and Joseph come to Jerusalem to present the child Jesus in the Temple before the Lord, and to offer sacrifices for her purification, when Simeon and Anna prophecy of Christ. The wise men come from the east to Bethlehem to worship Christ. Joseph, warned of Herod's intentions, flees with Mary and the child to Egypt. The children of Bethlehem are massacred by Herod's orders.

B. C. 3.—Herod dying, Joseph and Mary return with Jesus and settle in Nazareth.

A. D. 8—Jesus, when twelve years of age, goes up with his parents to Jerusalem. Christ discourses with the Doctors, and returns to Nazareth.

A. D. 26.—John the Baptist commences his ministry, and multitudes came to be baptized, to whom he addresses suitable admonitions, calling them to repentance and amendment of life. He preaches the advent of Messiah, and bears testimony to the dignity of his person. Jesus comes from Nazareth and is baptized by John. The Spirit descends upon him, and a voice from heaven declares him to be the Son of God.

A. D. 27.—Jesus is led into the wilderness, where he fasts forty days and is tempted of the devil.

A. D. 26-28.—John is examined by the Jews and declares he is not the Messiah, but refers to one incomparably superior standing among them. Next day he sees Jesus coming towards him, and he bears testimony to him as the Lamb of God. Upon which two of his disciples follow Jesus, and one of these, Andrew, brings his brother, Peter, to Christ. Jesus goes to Galilee, where he calls Philip and Nathaniel. He attends a marriage at Cana, where he turns water into wine. With his mother and his disciples he makes a short visit to Capernaum. From Capernaum he goes up to Jerusalem to the first passover after his entry on his public ministry, and drives the traders out of the Temple. He converses with Nicodemus. He goes from Jerusalem into the land of Judea, and there baptizes by the hands



of his disciples. John hears of it, and rejoices. He gives his last public testimony to Christ. John is imprisoned for his faithfulness in reproving Herod.—Jesus returns into Galilee through Samaria, converses with a woman of Sychar, at Jacob's well, and spends two days among the Samaritans. He comes into Galilee, and preaches there, and while at Cana he cures a Nobleman's son who was sick at Capernaum. He preaches at Nazareth, but being rejected by the people, he goes to settle for a time at Capernaum. He preaches in this place with power, and calls Peter, Andrew, James, and John to a more stated attendance on him. He orders them to launch a boat into the deep, when they have a miraculous draught of fishes. He casts out a devil in the Synagogue of Capernaum, and cures Peter's mother-in-law. The next morning he sets out on a circuit to the other cities of Galilee, and is followed by multitudes from various parts. Descending from the mount, he cleanses a leper, and then withdraws into the wilderness to pray. He returns to Capernaum, where he cures a man sick of the palsy, and calls Matthew.

He goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda, on the Sabbath, and justifies the action before the council.—Returning to Galilee, he vindicates his disciples for rubbing out the ears of corn on the Sabbath day. And, on another Sabbath, cures a man who had a withered hand, and justifies his healing on the Sabbath. The Herodians conspiring against him, he withdraws to the sea, and multitudes follow him, whom he heals of their diseases, and charges persons possessed not to discover who he was. After spending the night in prayer in a mountain, he chooses twelve disciples, and then comes down into the plain, where he works many miracles, and repeats several passages of the sermon he had delivered on the mount. He returns to Capernaum, and cures, at a distance, the Centurion's servant, who was sick of a palsy. Going next day to the city of Nain, he raises a young man from the dead. He answers the disciples of John, who came to ask him whether he was the Messiah; discourses to them of John, and laments over the impenitent cities of Galilee. He dines at a Pharisee's house, and vindicates the woman who anointed his feet there. He makes a progress through every city in those parts, attended by the twelve and certain pious women. He answers the blasphemy of the Pharisees, who charged his miracles on a compact with satan; cautions them of the unpardonable sin, and warns them of the danger of their sinful words. He upbraids the perverseness of the Pharisees in demanding a sign from heaven, and delivers the parable of the relapsing demoniac. He declares his resolution of persevering in his work by the parable of a lighted candle, and of his endeared affection to his obedient disciples. He goes to the sea side, and there, to the multitude, he delivers the parable of the sower, which he explains to his disciples; also, the parable of the tares, which he explains; and adds those of the springing seed, the mustard seed, the leaven, the hid treasure, the pearl and the net. Having answered some who seemed disposed to follow him, he crosses the sea and stills a tempest.

A. D. 27.—Arriving at the country of the Gadarenes, he dispossesses two demoniacs, and permitting the demons to enter into the heard of swine, he is desired by

the Gadarenes to depart, and crosses to Capernaum.—Being entertained at Matthew's house, he justifies his conversing with publicans and sinners, and vindicates his disciples as to fasting. Having cured a woman of a bloody flux, he raises from the dead the daughter of Jairus, and performs a cure in the case of two blind men, and from a man that was dumb casts out a devil. He goes from Capernaum to his own country, and being again rejected, begins another circuit, when he was moved with compassion because of the multitudes, saying the harvest truly is plenteous, but the labourers are few. He sends out his twelve apostles, two by two, to preach the kingdom of God, which they do in different parts, preaching repentance and casting out devils. Herod hears of his fame, and suspects him to be John, whom he had beheaded in prison. The apostles having returned, he retires with them to the desert of Bethsaida by sea. Multitudes flock to hear him, and he feeds five thousand. They would have made him a king, but he obliges his disciples to take ship, and having dismissed the multitude, he retires to pray. The disciples, crossing the sea, are overtaken by a storm. Jesus comes to them walking on the sea, and stills the tempest. And landing near Capernaum, many are brought that were diseased, and he cures all that touch him.

A. D. 28.—Being followed by the multitude to Capernaum, he tells them of their worldly views in seeking him, declares himself the bread of life, and the necessity and benefit of feeding on him. The people murmur at his doctrine, and many of his hearers leave him. The apostles assure him of their continued fidelity, but he foretells the treachery of Judas. The Pharisees blaming his disciples for eating with unwashed hands, he vindicates this neglect of human traditions, condemns the Pharisees for preferring them to the law of God, and inculcates the necessity of inward purity.

A. D. 28.—(About the time of his third passover), Jesus withdraws to the coasts of Tyre and Sidon, desiring privacy. A Syrophenician woman hearing of him, entreats him in behalf of her daughter, he casts out the devil, and, returning through the coasts of Decapolis to the sea of Galilee, he cures one deaf and dumb. After performing other miracles of healing, on the lame, blind, dumb, maimed, and many others, he feeds four thousand, and then takes ship with his disciples and goes to Dalmanutha, in the coasts of Magdala. He upbraids the Pharisees again, for asking a sign from heaven, and cautions his disciples against their leaven and that of the Sadducees. He heals a blind man at Bethsaida, and, going from thence to Cesarea Philippi, he acknowledges himself to his disciples to be Messiah, and commends Peter's confession of him as the Christ the Son of the living God. He foretells his approaching sufferings, rebukes Peter for being offended at the mention of them, and exhorts his followers to self-denial and a readiness for martyrdom. He is transfigured, and discourses with his disciples concerning the expectation the Jews had of Elijah. Descending from the mountain, he casts out an obstinate demon that had withstood the attempts of his disciples. Continuing his progress through Galilee, he again warns his disciples of his approaching sufferings, but they understand not his words. He comes to Capernaum, and makes provision, by a miracle, to pay the tribute. Perceiving his dis-

ciples had been contending who should be greatest, he recommends humility, and the mortification of every sin, however besetting; charges them to beware of giving offence to any of his people, shewing his esteem of them by one lost sheep that was found. He advises how to deal with an offending brother, and urges forgiveness by the parable of the unmerciful servant. He reproves John for rebuking one who cast out demons in his name because not of their company. Christ chooses the seventy, and sends them, after giving them large instructions, to preach the kingdom of God.

A. D. 29.—Christ discourses with his brethren about going up to the feast of tabernacles, and carries some days with them in Galilee. Then he goes up to Jerusalem, about the middle of the feast, (which was in September), and preaches in the Temple. He vindicates his healing on the Sabbath day, and asserts his mission from the father. The Council, alarmed at the regard the people shewed him, send officers to take him, but Christ declared he should be still a little while with them. The officers are captivated with his discourse, and return to the council without him, which occasions a debate between Nicodemus and his brethren. Having spent the night in retirement, he returns in the morning to the Temple, where he declines to give judgment in the case of the adulteress. Speaking of himself as the light of the world, he warns his hearers of the danger of infidelity. He shews the vanity of their depending on their descent from Abraham, and declares his own existence to be prior to that of Abraham, at which the Jews are so offended that they take up stones to stone him, but he miraculously escapes out of their hands.—Before he sets out on his last circuit through Galilee, the seventy return with joy, and report the success of their mission. Jesus answers the Scribe who enquired the way to life, and delivers the parable of the good Samaritan. Leaving Jerusalem he comes to Bethany, where he commends Mary's attention to his word, as better than Martha's to entertain him.

Being returned to Galilee, he gives his disciples a form of prayer, and instructions as to praying. Dining with a Pharisee, he warns the Pharisees and Lawyers of their sin and danger, seeing they cared only about an outside religion before men. And a multitude having come together, he cautions his disciples against hypocrisy and the fear of men; speaks of the blessedness of confessing and the misery of denying him. He declines to decide a case of property, and delivers the parable of the rich fool. He repeats the cautions he had formerly given against covetousness in his sermon on the mount; and urges them to watchfulness, by the parable of a Steward, who will be rewarded by his Lord when he returns and finds him faithful, but if unfaithful, will be punished.

He declares his desire of accomplishing his work.—He speaks of the effects of his gospel in stirring up contention on earth. He upbraids the people for their blindness, while they discern the signs of the weather, they do not discern the signs of Messiah's times. He urges on them the wisdom of being reconciled to God, by the parable of going with an adversary before a magistrate. Some having spoken of the Galileans Pilate had slain, from this, he urges the necessity of repentance, and delivers the parable of the barren fig-

tree. He cures a woman on the Sabbath day that had been eighteen years infirm. He intimates the increase of his kingdom, by repeating the parable of the grain of mustard seed and leaven, and proceeds through the cities and villages teaching and journeying to Jerusalem.—And one asking him, are there few that be saved? he urges the necessity of our striving to enter the kingdom of heaven. He expresses his disregard of the menace of Herod, and laments over Jerusalem, where he must suffer. Being invited to dine with a Pharisee, he cures a man, who had a dropsy, on the Sabbath day, and vindicates his so doing. And to teach humility, he speaks a parable as to the wisdom of guests taking the lowest seats rather than the highest. He urges hospitality to those who cannot recompense. In the parable of the great supper, he foretells the rejection of the Jews and the call of the Gentiles. He lays down the terms of discipleship, and urges a deliberate resolution, by the parable of building a tower, and of a King going to war; and urges the emptiness of a mere profession, by the parable of salt that has lost its savor.

The Publicans and Sinners flocking to hear him, while the Pharisees murmured that he received them, he delivers the parable of the lost sheep and the lost coin, and applies them to the case of a repenting sinner causing joy in heaven. He delivers, also, the parable of the prodigal son, the unjust steward, the rich man and Lazarus, and concludes with exhorting his disciples to avoid giving offence, by the merited wrath offences will bring on those who cause them. He exhorts the forgiveness of offence until seventy times seven, and to continue humble as servants, saying we have done what was our duty to do. While passing through Samaria to the feast of dedication at Jerusalem, he rebukes the intemperate zeal of James and John, and heals the lepers. While he was near Jerusalem, he warns the Jews against expecting a pompous appearance of Messiah's kingdom, seeing the kingdom of God is within us, and refers to the overthrow of the old world, and of Sodom, as warnings of the destruction coming on the Jews. He presses his disciples to perseverance in prayer, by the parable of the importunate widow, and recommends humility, by the parable of the Publican and Pharisee.

Being come to Jerusalem at the feast of the dedication, in December, he opens the eyes of a man born blind, who, being examined by the council, is excommunicated. Jesus meets the man, and declares himself to be the Son of God. Having admonished the Pharisees of their danger, he represents himself first as the door of the sheepfold, then as the good shepherd of the flock who hear his voice, and discourses of the union with the father, upon which the Jews attempt to seize him, and he retires beyond Jordan. Here, discoursing, he forbids divorces. He blesses the little children. He answers the young ruler who came to him regarding the inheriting eternal life. He discourses of the danger of riches, and foretells the Gentiles being called to like privileges with the Jews, by the parable of the laborers in the vineyard. Hearing of the sickness of Lazarus, he returns into Judea, where he raises Lazarus from the dead. The council agreeing that Jesus should be put to death, and having published a proclamation against him, he retires to Ephraim, (supposed to be near to Jericho).



Setting out on his last journey to Jerusalem, he tells his disciples what he should suffer. He discomfences the ambition of Zebedee's children and their mother, and exhorts to humility by his own example. Passing through Jericho, he cures two blind men. He calls Zacheus, the Publican; and delivers the parable of the ten pounds, prophecying the destruction of the enemies who would not he should reign over them. He is entertained at Bethany, and anointed by Mary; and many flock thither to see Lazarus, whom he had raised, but whom the chief priests conspire to kill.

Christ rides into Jerusalem on the first day of the week. When he came near the city he weeps over it, and, at his entrance, goes into the Temple, which he vindicates a second time from the profanation of the traders. He heals the blind and the lame, and justifies the hosannas of the children. He discourses with some Greeks, who came up to the passover, and retires in the evening to Bethany. (The Evangelist John makes reflections on the unbelief of the Jews—the prophecy of Isaiah is fulfilled in them. Some, who believed, did not confess him, for they loved the praise of men.)

Christ returns to Jerusalem on the following day, Monday, and, by the way, curses the fig tree. He visits the Temple, and finding the traders had returned, he puts them out, teaching them of the evil of their conduct, and numbers having assembled, he declares his mission from the father, having come a light into the world. The priests are exasperated. He retires in the evening.

Returning to Jerusalem on Tuesday morning, the fig-tree is found withered away. He inculcates faith in God; also prayer, and, that our prayers may be heard, faith and the forgiveness of injuries are enjoined.—Coming into the Temple, and the council asking by what authority he had cast out the traders, he confounds them by asking them concerning the authority of John the Baptist's mission. He delivers the parable of the two sons, and applies it to them, that the Publicans and Pharisees went into the kingdom of heaven before them. He delivers also the parable of the vineyard let out to husbandmen, and of the marriage feast and wedding garments. He disappoints the Herodians in their attempt to ensnare him about tribute. He proves the resurrection to the Sadducees from the books of Moses, answering their cavil about the woman married to seven husbands. He answers the question about the first commandment of the law. And while teaching, he asks them what they thought of Christ, and manifests their ignorance of Scripture truth, in that they could not answer why Messiah should be David's Lord as well as David's Son. He exposes the wickedness of the Pharisees, their false glosses of the divine law, and their hypocrisy; and utters denunciations against them, and against Jerusalem. Going out of the Temple, he applauds the liberality of a poor widow. He foretells the destruction of Jerusalem, with the signs of its approach, and of his second coming, and urges the suddenness of his appearing as a motive to watchfulness; and enforces it by the parables of the good and evil servant, the ten virgins, and the talents; and concludes with an account of the day of judgment. The rulers contrive how they may seize Jesus. Judas contracts to betray him.

Christ returns again on Wednesday to teach in the Temple. "And in the day time he was teaching in the Temple, and at night, he went out and abode in the mount called the Mount of Olives."

On Thursday morning, he directs two of his disciples to go and prepare the passover, which was the fourth and last one. He comes in the evening and sits down to that feast with his apostles. At the antipater, (which is supposed to have preceded the supper), he forbids their ambition by an example of condescension in washing their feet. While at supper, he intimates who should betray him, and upon this Judas retires. He exhorts them to mutual love, foretells Peter's fall, and institutes the Eucharist. After this he addresses to his disciples a large consolatory address, which he closes with prayer. Having retired to the garden of Gethsemane, across the brook Cedron, he renews his warning to Peter and his brethren. Christ falls into an agony.—His disciples sleep. Judas betrays him. He yields himself up, and they forsake him. He is conducted to the palace of Caiaphas, where Peter denies him.

He is examined and condemned on Friday morning by the council; then is brought before Pilate and examined by him. He is sent to Herod, who returns him to Pilate. Pilate having in vain attempted his release, declaring to the Jews he found no fault in him, at length yields to their importunity, and gives judgment against him. Being delivered up by Pilate, after various abuses, he is led forth to Calvary and nailed to the cross. His garments are divided, and while he is himself suffering the malice and insults of his enemies, he extends mercy to the penitent robber; and having commended his mother to the care of John, he expires. Amazing prodigies attend his death, and alarm the spectators. Christ's body is pierced on the cross, then begged from Pilate by Joseph of Arimathea, and laid in a new sepulchre. Judas confesses his guilt on Christ being condemned, and hangs himself in despair.

The Jews, on Saturday, (being their Sabbath), desire to have the sepulchre secured, and procure a guard to watch it.

Christ rises from the dead on the first day of the week. Mary Magdalen having come to the sepulchre, and finding it open, calls Peter and John, who enter it and return, while Christ makes his appearance to her. The other women, coming to the sepulchre, are informed of his resurrection by Angels, who bid them go and tell his disciples. Christ appears to them as they return, and they report it to his disciples. The guards, who fled, make their report of what had happened to the chief priests, and are hired to disguise the truth. Christ appears to Peter, and then to the two disciples on their way to Emmaus, who return and report it; and, while they are together, Christ appears to all the company the same evening.

On that day se'n night he appears again to the eleven, Thomas being with them, and offers to be examined by the touch.

He discovers himself to Peter and others at the sea of Tiberius, while they are fishing, and after a remarkable discourse with Peter, foretells his martyrdom.

Christ appears to the whole body of disciples in Galilee, and afterwards meets the apostles several times at Jerusalem, discoursing with them of the affairs of his kingdom. He leads them out of the city, and having blessed them, ascends to heaven in their sight. They return joyful to Jerusalem, with which the history of the Evangelists concludes.

## POLITICAL SUMMARY.

CANADA.—Our lucubrations under this head have been kept in abeyance now for three months, but in looking back on that period we find little of peculiar interest to arrest our attention—at least, in so far as this colony is concerned. It seems generally agreed that emigration from this country to the United States is going on to a considerable extent. If this involved only the removal of the politically disaffected—those absolutely hostile to British institutions and connexion—there would be little reason to regret it. But it is to be feared that many good subjects and useful members of the community are also withdrawing themselves—some through timidity and a desire to be out of the way of apprehended trouble—others from the scarcity of profitable employment, and the backward state of public improvement, and of private enterprise. The French Canadians are said to be removing in considerable numbers; a very unusual proceeding among them. The wretched system of agriculture practised by them, has no doubt rendered the effects of their distractions and troubles far more grievous than they might have been—and sheer want is expelling many of them. In the investigation by Lord Durham in regard to the agricultural state of the region below Quebec it was found that neither seed nor stock had been changed for ages. In the course of the summer some alarm was occasioned by reports industriously circulated respecting a renewal of the conspiracies against our peace on the other side; and the 4th of July was represented as big with danger of renewed incursions into our borders. It passed over, however, quietly—and whatever we may think of the purposes and plots of our own refugees, there seems to be good reason to believe that the great bulk, even of the most ardent and philanthropic of our republican neighbours, have quite given us up as a hopeless case, and will leave us to hug our chains in peace and quietness. It has unhappily cost Great Britain £1,053,000 to bring them to this conclusion.—Several convictions have been obtained by the United States' authorities for levying war within their territories against Great Britain, and Mackenzie for one has been sent to jail for eighteen months. Amongst ourselves, whilst a great number of political culprits have been released or removed to the penal colonies, fresh atrocities continue to be committed, which are supposed to be of a political character—such as the Cobourg conspiracy, and the frequent acts of incendiarism in various parts of the country, but especially on the Niagara frontier. Public meetings also have been held in a good many places in support of the

views contained in the Earl of Durham's report, at which, the leading topics of the orators have been, the responsibility of the local executive to the provincial legislature in local matters—the union of the provinces—the dissolution of the present house of assembly, and the subversion of that most abhorred of all oligarchies—the family compact. These meetings have perhaps been neither so general nor so numerous, as the objects contemplated by them, and the actual state of political feeling in the community, might have led us to expect. But in fact, they have been mainly composed of the extreme politicians on either side; and there is a large proportion of our community who either take no interest in political matters; or who, although grumbling or approving in private, have an unsurmountable aversion to compromising themselves by any decided steps. We admire greatly the counsel of the town clerk of Ephesus—which is peculiarly applicable in such matters—and firmly believe that every consistent christian will exhibit a conscientious moderation in this as in all other respects—but, at the same time, it is not to be overlooked, that the citizen has obligatory duties as well as the individual—and is as much bound to faithfulness and diligence in the former as in the latter capacity. Whatever good or evil may result from the meetings in question, it seems to be very obvious that some powerful stimulants are required to prevent and remedy the mischievous consequences arising from the temporising, procrastinating, undecided course of the imperial government. It were indeed, vain to expect, that any measures they could adopt, will at once, or very speedily restore the health, or even materially mitigate the disorders of the body politic. They are too deeply seated to admit of easy cure, or of any cure that does not apply itself directly to the moral and religious condition of the whole population, as well as to their executive system of government. But indecision and uncertainty can only aggravate every symptom, in a community like ours, when true political wisdom is so little diffused, and where the qualifications of the statesman and legislator are scarcely to be found. Nothing has been done in the imperial parliament in regard to the colony, except the modification of the act for the temporary government of Lower Canada—Lord John Russell's bill for the union of the provinces, was only to be postponed till next session. Besides providing for the union, and the establishment of a general legislature, differing in almost no respect from the present one, it proposes the division of the united province into five districts, each to have a district council of twenty-seven



members, elected in the same way as members of the legislature, and invested with powers for municipal legislation within their respective districts: Quebec, Montreal, Kingston, and Toronto, retaining or receiving each a separate municipal organization of the same sort. His Excellency has prosecuted with assiduity and success the exposure of the abuses in the management of King's college funds, and has established a system characterised by greater economy and integrity. But it is to be lamented that the act passed last session for the application of certain portions of these funds, and of the general school fund to extension and improvement of district schools has proved wholly inoperative. A very important improvement has been made in the mode of disposing of the crown lands; an agent having been established in each district for this purpose; the upset price greatly reduced; immediate payment of purchases required, and the former delays, uncertainties and partialities provided against. Doctor Strachan's history and character require his recent elevation in the church to be ranked as a political event. He is now to be known as Bishop of the Protestant Episcopal Church of Upper Canada. The new Governor General Mr. Poulett Thompson, and the new Commander of the Forces Sir R. D. Jackson, are now daily expected at Quebec—when Sir John Colborne will be relieved from his arduous duties—having remained long enough to have it in his power to suspend the operation of martial law in the Lower Province, and to preside on the 7th instant at laying the foundation stone of McGill college in Montreal.

NOVA SCOTIA, NEW BRUNSWICK, NEWFOUNDLAND, WEST INDIES.—In these colonies also, little has occurred of general interest. The city of St. John's, N. B. has been visited with a very destructive conflagration, and the legislature of the province have held a special session for the purpose of extending relief to the sufferers by that calamity, and of making some precautionary enactments to prevent a recurrence. Lieut. Col. Mudge and Mr. Featherstenough are engaged in making a survey of the disputed territory on behalf of Great Britain. It is quite refreshing to observe the harmony that prevails in the government of that province. The state of Newfoundland presents a very strong contrast. There the assembly has been again dismissed without proceeding to business. The difficulties in Jamaica and other parts of the West Indies still continue, and much of the crops will be lost for want of labourers. It is not easy to apportion justly the blame in this matter between the planters and the negroes. It is certain, however, that the latter should not bear the whole—even supposing them to be in a condition of full moral responsi-

bility—which is far from being the case. It is unequivocally asserted by the Marquis of Normanby, that previously to the emancipation of the negroes, the planters had entered into combinations to keep wages below their just level—that this prompted the negroes to combination in self-defence—and that the circumstances justified the course which the missionaries and stipendiary magistrates have pursued in favor of the negroes in this contest. The ministry have been obliged to abandon their purpose of suspending the legislature of Jamaica, and to content themselves with some modified provisions in behalf of the negroes to be carried into effect by the governor. Contracts have been entered into by the government for the establishment of a regular semi-monthly communication by steam packets throughout the West Indies, with Mexico, Havanna, and the southwest part of the United States. These contracts will cost the British treasury £240,000 per annum—an expense which the advantages to be derived will more than compensate.

IN GREAT BRITAIN.—With the exception of matters connected with her Colonial and Foreign relations, the Chartist proceedings are, perhaps, the most remarkable. Much blame has been attached to the Ministry, for not interfering with vigour to put a stop to them; and much alarm has been excited, in regard to them, in various parts of England. In Birmingham the greatest excesses have been committed. The proposition of the Chartists, to keep a sacred, or Sabbatical month,—during which, as projected, the whole working classes were to abstain from labour,—seemed fraught with danger; but when the time came for carrying the plan into effect, it was found impracticable, and seems to have fallen to the ground.—Indeed, by the latest accounts, this desperate party would appear to have been broken up through its own violence; and, it is to be hoped, that these excesses may prove a salutary warning against that reckless spirit of change, which has so widely pervaded the community, and diffuse a more conservative temper. Among the measures of greatest interest that have engaged the attention of Parliament, during the recent Session, may be reckoned the Ministerial schemes of National Education, and the Penny Postage Bill. The object of the former is to invest a Committee of the Privy Council with authority to establish, endow, and govern schools throughout Great Britain—in which, although the Bible is to be admitted, religious instruction is not to be regarded as an essential,—nor is there any security provided against the introduction of the very worst forms of religious errors. The system, indeed, seems to be founded on the principle, that all forms of religion are pretty nearly alike, and none of them

indispensable to the education of the man or the citizen, and could only have been proposed by such men as presented Robert Owen to the Queen. The Established Churches are resisting the introduction of this anti-christian system—while the Roman Catholics, and certain bodies of orthodox Dissenters, have combined their strength in favor of it. The grant, for this purpose, was carried in the Commons by a Ministerial majority of only two—and the House of Peers voted and presented, in a body, an address to the Queen, condemnatory of the whole plan. The Penny Postage Bill, the originator of which is Mr. Rowland Hill, is now a law. The plan is simply this, that all letters put into any of the post offices shall, on the payment of *one penny*, be sent to any part of the United Kingdom. The Canadian Episcopalian Petitions, praying that the whole of the Clergy Reserves may be given to that Church, were presented in the House of Commons, on the 30th July. This movement seems to have proved a failure every way—as it deserved to do—the petitions not having been signed to any extent; and the bill, for the reinvestment of the Reserves in the Crown,—to which they had reference,—having, through an informality, been found inoperative.—The privilege of the House of Commons, of publishing such evidence before committees as may contain statements injurious to private character, has been called in question before the law courts, and a decision has been given against the House, in the person of its printer. This privilege, however, can hardly be dispensed with, without injury to the public interests, and steps will no doubt be taken to establish its validity. Mr. Abercrombie has resigned the Speakership—being succeeded by Mr. Shaw Lefevre. Parliament was prorogued on the 27th August—and some changes in the Ministry have recently taken place,—but none likely to alter materially the course of policy. The most important to Colonists, is the exchange of offices made by Lord John Russell and the Marquis of Normanby, the former being now at the head of the Colonial Office. The recent news respecting the crops and harvest, in Great Britain, is very unfavourable. The application of steam in the British navy is advancing rapidly. The number of steam vessels of war already amounts to thirty-three; of those, for commercial purposes, in the United Kingdom, seven hundred and sixty-six.

EUROPEAN STATES.—Under this head there is but little of permanent interest to report, and it is far from being our purpose to give a detail of the multitude of minor movements and events.—Having formerly mentioned the interruption of diplomatic intercourse between Austria and Belgium, because of the countenance shown by the

latter to a Polish refugee leader of great note—but most unpronounceable name—it may be proper to add, that a friendly understanding and communication have been restored between the two countries. In France, the King, Louis Phillippe,—who seems to be his own Prime Minister,—appears to have succeeded in dividing, if not in breaking up, the powerful coalition formed by various parties against his administration. An insurrection, of a formidable character, broke out in Paris during this contest between the King and the coalition, which was not quelled without considerable bloodshed. The civil war in Spain is at last terminated; Don Carlos, having been abandoned by his general and troops, has taken refuge in France.

IN THE EAST.—Affairs continue in a very unsettled state, and occupy a great share of attention among the European powers. In the midst of his increasing difficulties with the Pacha of Egypt, Sultan Mahmoud, has closed his earthly career, and is succeeded by his son, an inexperienced youth of 17 years of age. The Turkish army has suffered a total overthrow from the Egyptian, under Ibrahim, and, on the death of the Sultan, his Admiral delivered up the Turkish fleet to Mehemet Ali, of Egypt. The European powers, however, have interfered vigorously, to prevent the subversion of the Turkish dominion. Britain and France have large fleets in the Levant. The peace of Europe is, no doubt, put in imminent peril by these difficulties, and it is to be hoped, on this account particularly, that they may be speedily adjusted. The insidious and grasping policy of Russia has long been directed to the subjugation or dismemberment of the Turkish empire, with a view of securing a large portion of the spoils; and this will greatly aggravate the difficulty of adjusting these difficulties. At the same time, the ambition of the Pacha of Egypt will hardly be satisfied, without establishing an independent sovereignty, and, perhaps, not without an increase of territory also, at the expense of Turkey. Hostilities are still carried on with no very decided success, between the Russians and Circassians. The progress of the Anglo-Indian army towards Afghanistan and the borders of Persia, has been attended with less difficulty than was anticipated. The intrigues of Russia, in connection with Persia,—against the peace and security of our Indian empire, by which this expedition has been rendered necessary, have at length been discovered, and Russia has found it expedient to disavow and condemn the proceedings of her own emissaries in this matter. The great object which the British have in view, of establishing an effective barrier on the north-western frontier of India, against Russian and Persian



encroachment and intrigue, seems to be in a fair way of accomplishment. The commercial differences with China appear to be drawing towards a settlement, under the arrangement of Mr. Elliot, the chief superintendent at Canton, who, with all the British and other merchants, had been imprisoned by the Chinese government. The introduction of opium into the celestial empire, contrary to the laws thereof, is the great cause of these differences; and the whole of this commodity, owned by British merchants, at Canton, has been delivered up, by Mr. Elliot, to the Chinese government, in consequence of which, harmony and commercial intercourse are restored. The opium trade, it is to be observed, is no novelty in China, but has long been carried on extensively by tacit allowance; and, it is stated, that such is the rage for that drug, from prince to slave, that there is little doubt of the trade in it being as much in vogue again in China, in a short time, as it has ever been.

**AUSTRALIA.**—The colonies in this quarter have for some time past attracted the principal attention of British emigrants. In New South Wales the settlers seem to have been much harrassed by the savage aborigines, and the extreme and sudden variations of the temperature, have produced the most serious effects on the health of the colonists generally. The population of South Australia, in the third year of its history, amounts to seven thousand; upwards of fifty thousand acres of land have already been disposed of in this colony.—The land is sold at £1 per acre, and, according to the original plan of the originators of the settlement, the proceeds are applied in the conveyance of labourers from Britain to the colony. Party squabbles run higher, and are carried to a more disgraceful extent in that than any other colony. The papers speak in terms of reprobation of the disorderly and demoralised state of society in

Adelaide. A system of colonization, in the islands of New Zealand, is about to be established, under the direction of the British government.

**UNITED STATES.**—Another banking and commercial crisis seems to be at hand in this country. The Southern Merchants are suffering severely from the fall in the price of cotton; and recently \$10,000,000 of the bills of the Bank of the United States have been dishonored at Paris; and the Philadelphia Banks have, in consequence, suspended specie payments. Numerous and most destructive fires have recently taken place in New York and Philadelphia. The President, Van Buren, during a visit in summer to New York, and in reply to an address then presented to him, expressed himself in a very judicious and satisfactory manner, in regard to the north-eastern boundary question, stating his conviction that there is reason to hope that this question is in a fair way for a speedy and amicable settlement, and that the troubles on the Canadian border have passed their most dangerous crisis, and intimating the purpose of the federal government to use their utmost endeavours to promote and establish returning harmony and good feeling.

**SOUTH AMERICAN STATES, TEXAS.**—Negotiations are going on to remove the differences between France and Buenos Ayres. In Rio Janiero, serious disturbances have occurred, in connexion with exertions of the British to suppress the slave trade. Mexico seems to be in a more settled state, and to have thoughts of attempting to recover Texas, while the latter country has prospects of being able to induce some of the northern provinces, of the former, to join it in setting up for independence. France has acknowledged the independence of Texas, but Great Britain has not yet decided in this matter.

October 16, 1839.

### PRESBYTERY OF HAMILTON.

An ordinary meeting of this Presbytery was holden at Hamilton on Wednesday and Thursday the 9th and 10th days of October, inst. The members present were—Mr. Daniel Allan, *Moderator*, Mr. Robert McGill, Mr. James Smith, Mr. Mark Y. Stark, Mr. Alexander Gale, Mr. Donald McKenzie, Mr. Angus McIntosh, Mr. Alexander Gardiner, and Mr. Wm. McKillican, *Ministers*, and Mr. Alexander Fee, Mr. Angus McKay, and Robert Martin, *Ruling Elders*. The minutes of last ordinary meeting, of two special meetings at Kingston, and of a special meeting at Williams', in the London District, were read and approved of. Of the two meetings at Kingston, it may be remarked that the first was held by special appointment of Synod, for the purpose of carrying into effect the Synod's decision in the case of the

Rev. Alexander Ross, who in accordance with that decision demitted simpliciter the pastoral charge at Aldborough, into the hands of the Presbytery, and was immediately thereafter suspended *sine die* from the exercise of the Holy Ministry or any part thereof—the Rev. Donald McKenzie being at the same time appointed to preach at Aldborough on Sabbath the 4th day of August, and after divine service to intimate to the congregation the demission and suspension of Mr. Ross, and the consequent vacancy of the pastoral office in that church. The second of the two meetings referred to, was held by permission of Synod, for the purpose of taking preparatory steps for the fulfilment of the instruction of Synod to this Presbytery in regard to the obtaining of a more adequate supply of preachers for this

colony. With this view the Rev. Messrs. McGill and McIntosh were appointed to address a letter of instructions to the Rev. John M. Roger of Peterboro', then about to proceed to Scotland; as also, to prepare a draft of an appeal to the Presbyteries of the parent church on behalf of the destitute Presbyterian population in Canada—and the clerk was instructed to call on the other Presbyteries to send in statements of the number of Missionaries required by each and the amount of salary which they will guarantee respectively to each Missionary. The special meeting at Williams', was held according to appointment, on the 31st day of July—when the Rev. Duncan McMillan, formerly of Caledon, in the Presbytery of Toronto, was inducted to the pastoral office at Williams' on a most harmonious call from a large congregation, among whom he has entered on his labours with the most cheering prospects of success and comfort.

At the present meeting, after disposing of some matters of minor importance, the Presbytery took up the instructions of Synod in regard to Missionaries, and the clerk gave in duly attested statements from the Presbyteries of Toronto, Kingston and Glengary, showing the number of Missionaries they respectively require and the amount of salary which they will guarantee to each of a certain number of Missionaries. The Presbytery then had read the draft of an address to the Presbyteries of the Parent Church; setting forth the religious destitution of this colony, and especially of the Presbyterian population therein, and claiming their aid for its relief. Various suggestions having been adopted for the emendation of the draft—it was agreed to for substance, and committed to Messrs. McGill, Stark, Gale, and McIntosh, with authority to revise, print, and forward it—to be laid before the Presbyteries in Scotland, and the General Synod of Ulster, with an appendix containing the statements and guarantees of Presbyteries respecting the number of Missionaries required and the amount of support

to be provided for them here. This committee was also authorised to correspond with the committee of the General Assembly on Colonial churches and the Glasgow Colonial Society, in regard to the selection of Missionaries of suitable qualifications, and the means of making up the salaries guaranteed to a sufficient amount. The Presbytery thereafter prepared a statement of the number of Missionaries required within their bounds, and the amount of support to be secured to them.

There were introduced to the Presbytery, Mr. George Bell, of Perth, and Mr. Lachland McPherson, of Zorra, professing a desire to enter on a course of study, with a view to the Holy Ministry, under the inspection of the Presbytery. Satisfactory testimonials of character were produced in their behalf, and the Presbytery having examined them as to their professed views and the progress they had previously made in their education, they were received as students and directed as to the course of study they were to pursue.

At 7 o'clock, P.M., the Reverend William McKillican preached, by appointment, before the Presbytery, from Proverbs, xi, 30, "He that winneth souls is wise," &c., and thereafter the Presbytery adjourned till 9 o'clock, A.M., next day.

On the 16th instant, the Presbytery met pursuant to adjournment, but little business of general interest occurred. With reference to the Synod's injunction, the Presbytery appointed the Ministers within their bounds to preach on the subject of intemperance, on Sabbath, the 22d December next, and to read from the pulpit, on the Sabbath previous, the act of the Synod, and intimate the appointment of the Presbytery in this respect.

The next ordinary meeting was appointed to be holden at Hamilton, on the second Wednesday of January next, at 9 o'clock, A.M., and the Presbytery was closed with prayer.

## UNTO THE RIGHT HONORABLE THE MARQUIS OF NORMANBY, &c.

*The Memorial of the Committee of the General Assembly of the Church of Scotland, for promoting the religious interests of Scottish Presbyterians in the British Colonies.*

The Committee of the General Assembly of the Church of Scotland for promoting the religious interests of Scottish Presbyterians in the British Colonies, have observed with the deepest interest the notice which has been given on the part of Her Majesty's Government, respecting the introduction into Parliament of measures to make provision for the Government of the Canadas; and as these measures must necessarily have respect to the religious as well as the civil condition of these Provinces, the Committee feel that they would be guilty of a dereliction of their bounden duty, if they neglected the present opportunity of bringing under your Lordship's consideration the claims of the Members of the Scottish Church, for the protection of their ecclesiastical rights in any legislative enactments that may be proposed for adoption. The solemn trust committed to your

Memorialists by the General Assembly, may free them, they trust, from the charge of presumption in obtruding themselves upon your Lordship's notice; and the frequent and earnest appeals which have been made to them by their brethren in Canada for assistance in asserting their just rights, will be considered by your Lordship, as your Memorialists cannot but hope, an additional excuse for the demand that they presume to make upon your Lordship's attention. The mistaken notions that prevail in many quarters respecting the legal position of the Members of the Scottish Church in the British Colonies generally; the little practical effect that has hitherto been given in Canada to the juster views that have recently been expressed by Her Majesty's Government upon the subject—the erroneous statements that have been made respecting the relative amount of the Presbyterian



population in the Province; and the entire omission, in various documents and publications, to which much importance is attached as bearing upon the legislation necessary for Canada, of elements that cannot be overlooked without extreme danger in adjusting the interests of contending parties, render it the more indispensable that your Memorialists should not, at a crisis like the present allow the claims of their brethren to be in any degree endangered for want of an appeal to the justice of Her Majesty's Government.

The unequivocal and most satisfactory declarations on the part of Her Majesty's Government (in the letter of Sir G. Grey to Principal Macfarlan, and in the despatches to Sir Francis Bond Head) respecting the rights of the Members of the Church of Scotland, as fully entitled to be put upon an equality with the Members of the Church of England in the British Colonies, renders it happily unnecessary for your Memorialists to enter at length upon this subject. Your Memorialists consider it to be of importance, however, to advert to the grounds upon which they conceive the rights of their brethren in the Colonies to be founded.

By the Treaty of union it is solemnly provided that there shall be a "communication of all rights privileges and advantages which do or may belong to the subjects of either kingdom, except where it is otherwise expressly agreed in the articles." By the same treaty, the true Protestant religion and Presbyterian church government are secured within the kingdom of Scotland; and the true Protestant religion, &c., are secured within the kingdoms of England and Ireland, the communion of Wales, and town of Berwick-upon-Tweed, and territories thereunto belonging. The Colonies which have been acquired since the union assuredly are not territories belonging to the kingdoms of England and Ireland, &c., to the exclusion of Scotland. And, if there was any meaning in the phrase; "a communication of all rights, &c., which do or may belong to the subjects of either kingdom," it follows, that the adherents of both churches are entitled to equal rights and privileges and advantages in every British colony. The members of the church of Scotland in the colonies may justly complain of a violation of the terms of the great national compact, if they are not put upon a footing of perfect equality with the members of the church of England in regard to all religious, as well as civil, rights and privileges.

In the case of Canada, as your Lordship is well aware, provision is made by special statute, (31st Geo. III. c. 31) for the support of a protestant clergy. An attempt has indeed been made to restrict the import of the Act, as if the clergy of the church of England alone were to be understood by the "protestant clergy;" and practically, no doubt, this interpretation was for a long period acted upon. But if this had been the true import of the statute it must have been in contravention of the articles of the treaty of union, and the inhabitants of Scotland, regarding it as a breach of national faith, would be warranted in using every lawful means for having such an evasion of their religious privileges expunged from the statute book. In reality, however, the members of the church of Scotland have not this cause of complaint; and it clearly appears

that the support of the clergy of the Scottish church was contemplated in the Act referred to as well as those of the church of England. In the definition of the expression "a protestant clergy," it must be taken into account that in the treaty of union already referred to, the religion of the church of Scotland, is described as the "protestant religion," or "the true protestant religion." And the spirit of the statute of 1791, the tenor of the debates which took place while it was under consideration, and the express testimony of the Earl of Harrowby (Debates in the House of Lords in 1823) as to the intentions of the framers of the bill (Lord Grenville and Mr. Pitt,) leave no doubt at all that Presbyterian as well as Episcopalian clergy were comprised under the description given in the act. Your memorialists are convinced, from the message in the 3d William IV. to the House of Assembly, and from the despatch of Lord Glenelg to Sir F. Head, that your Lordship will not require these positions to be strengthened by a weight of authority, otherwise they might refer to the opinion of the crown lawyers in 1819, concurred in by a committee of the House of Commons in 1823,—that "the provisions of the 31st George III. are not confined solely to the clergy of the church of England, but may be extended also to the clergy of the church of Scotland."

But, though the rights of Scottish settlers in the colonies have been thus clearly defined by statute, the Presbyterians in Canada have hitherto been excluded from the benefit of these statutes. For more than thirty years after the act of 1791, no legal provision whatever was made for Scottish clergy—no assistance even, with the exception of two brief grants of £50 each, was given by government to any clergyman belonging to the Scottish church. And though conquered under the British flag, by Scottish as well as English blood, and settled long after the treaty by which equal rights were secured for the members of the Presbyterian and Episcopalian churches, the Province has up to the present hour, been taught to regard the church of England as the dominant church, while the Presbyterian inhabitants have been treated in every respect as dissenters. Of all the vast tracts that were so wisely reserved by the act of 1791 for the support of a protestant clergy, no portion, your memorialists are informed, has been granted to the church of Scotland. The applications that, time after time have been made by them, have all met with an unfavorable reception,—and while thousands of acres have been attached to the church of England—and thousands more rendered available in various other forms, there are few cases indeed, in which the ministers of the Scottish church can boast of a single acre of glebe land. In like manner while pecuniary grants to the amount of many thousands annually, have been made to the church of England from year to year, it was not till 1817 that any assistance whatever, was afforded to the church of Scotland. Even then it was given in a form that subjected the members of that church to the humiliation of being treated as having no legal claim for what was received,—the continuance of what is given is altogether precarious, and it has never amounted to more than an annual grant of £1350 in the Upper Province, and to £500 in the Lower Province.

Your memorialists are very far from being averse to see that provision made for the church of England, to which by the act of 1791 she is rightfully entitled. They are satisfied that, if judiciously appropriated, the amount might be rendered available for the religious interests of the Episcopalians in the Province. But they conceive that they have grounds of the loudest complaint in that the church of England should be permitted to assume all the authority, and enjoy all the privileges of a dominant church; while the Scottish church with equal rights from its creed, and stronger claims from its numbers, should be degraded from its coordinate rank as an established church, and much more should be denied a fair proportion of those means which originally had been wisely and benevolently destined by the British Legislature for the spiritual benefit of Presbyterian as well as Episcopalian inhabitants in the provinces.

Your memorialists are well aware that declarations on the part of Her Majesty's Government respecting the rights of Presbyterians in the colonies, are calculated in so far to do away the impression, of which their brethren complain, that they are regarded in no other light than that of Dissenters, and that their claims as Scotchmen and as Presbyterians, are to be considered as unfounded. Still, however, while the Memorialists are duly sensible of the vast importance of the declarations referred to, and gratefully acknowledge the justice that has in so far been done to their brethren, they must at the same time respectfully call your Lordship's attention to the fact, that, practically, no effect has yet been given in Canada to the sound principles that have been laid down respecting the rights of Presbyterians there. They have scarcely enjoyed any privileges that have not been conferred upon other protestant dissenters; and the Roman Catholics have received a larger amount of pecuniary assistance. Nor is this all, for it was after juster views seemed to be, and as your memorialists believe were maintained, that a measure more obnoxious to Presbyterians than any that had ever taken place in Canada was carried into effect, by which rectories were established throughout the province. The disapprobation expressed at the Colonial Office in regard to this ill-advised proceeding, could not fail in some degree to restore the confidence of the Presbyterians; and the explanation on the part of the present Lieutenant Governor as to the limits of the jurisdiction of the rectors, may to a certain extent allay the fears that were excited in the prospect of the new arrangement. But your memorialists are not aware that any means have been resorted to for remedying the evil; and they cannot but to a certain extent sympathize with their Presbyterian brethren in the regret that no measure of compensation has been as yet introduced to the Presbyterians, who certainly have by the proceedings in question, been subjected to great substantial injustice.

Your Memorialists would consider themselves warranted in lodging these complaints with your Lordship, though the Presbyterians formed only a small section of the population in the provinces. But their case commends itself more to the ordinary sympathies of mankind, and assumes a greater importance in a political point of view, when it is

considered that the Episcopalians constitute the smallest of the four great religious denominations in the Canadas; while the Presbyterians, at least in the Upper Province, if not the most numerous, are at least as numerous, as any of the denominations. In a country, in many parts newly settled, with many of its inhabitants, in consequence of no provision being made for their religious instruction, living in the neglect of any form of worship, it is difficult to state with accuracy, the relative numbers of different religious denominations. But your Memorialists, after much anxious inquiry, the grounds of which they are prepared to lay before your Lordship, think that they are warranted in making the above statement. Your Memorialists are also persuaded that the Presbyterians, as loyal and useful subjects and citizens, are on a level at least with any of the religious sects in Canada. The great body of the merchants—many of the most successful farmers—the best class of servants—are of the Presbyterian Church. These statements are made on the authority of respectable individuals, both the Clergy and Laity in Canada. And your Memorialists are prepared to submit to your Lordship the evidence of individuals of the highest respectability at present in this country to this effect, if required by your Lordship. It is readily conceded, that, of the learned professions, and of those who are of the greatest wealth and longest standing in the province, the majority may be Episcopalians.—But your Memorialists are convinced that your Lordship will not for a moment admit the justness or sound policy of what has yet long been practically acted upon, that the rights of one class are to be sacrificed to the learning, or wealth, or station of another, and that a more limited portion of the community. And, besides, it is among the greatest grievances of which Presbyterians in Canada complain, that while in the earlier periods of the history of the Province, many of the most respectable Scottish families were forced to become Episcopalians in consequence of no provision being made for a Presbyterian Clergy—the policy of the local government has been always so directed as to act as a bounty for Episcopacy.—The Presbyterians feel it to be intolerably vexatious and unjust, that, in the first place, the privileges to which they had an equal right should have been confined exclusively to another party, and that then the learning and wealth and power which have been thus secured to that other party, should be employed as an argument for perpetuating the injustice.

Your Memorialists have only farther to encroach upon your Lordship's time, by adverting to the strong feeling that exists among the Scottish settlers upon this subject. The Clergy Reserve question has been justly stated in a high quarter, as "the all-important question." But it is all-important, not from the number or influence of those who are opposed, on the principle to all-established forms of worship, but from the feeling on the part of the Presbyterians, that the time is at last arrived when it is to be determined for ever whether their claims for justice are to be listened to by the British Government. Your Memorialists are far from denying that there is a numerous party in Canada who would be well



pleased to see the Clergy Reserves applied to general purposes; but this does not arise so much from conscientious scruples to an Established Worship, as from a belief that there is little prospect of the Reserves being judiciously or equitably appropriated. There is none of the large sects in Canada which has not been willing, in fact, to receive assistance from Government. It cannot therefore be from Scripture principle that they are opposed to the reservation of lands for the interests of religion. But the Scottish settlers are not only convinced that provision ought, upon scriptural principles, to be made for the religious instruction of every community, but that the form of worship which they observe is, by solemn national compact, entitled to the support of the State. And these feelings are called forth in more irrepressible energy by the fact, that their rights in these respects having long been disregarded, they have long submitted with patience to that they conceived to be unjust; they have long borne the deferring of their hopes; believing that the time could not but at length arrive when a British Parliament would become awake to what was due to them. It is to the credit of their character, that hitherto their loyalty has continued unimpeached. Even when smarting under the provocation of the measures by which Episcopacy seemed to be finally acknowledged as the dominant worship, they came forward as one man in the hour of the greatest need, when the attempt was made to lead them, in revenge for their wrongs, to throw off their allegiance to their mother country; and not a member of the Scottish

Church in any township where a Scottish minister was placed, was found among those who rose up in opposition to the British Government. The loyalty, however, that has stood so many shocks, may be long and too severely tried; and, if, the hopes of the Presbyterians are finally disappointed, the result may prove more unfavorable to the tranquility of the province than seems to be generally supposed in this country. In Canada, however, there are many who view the subject with greater alarm. Your Memorialists sincerely trust that their apprehensions may not be realized.— They are too extensively prevalent, however, not to be deserving of serious consideration; and the more so, as they are founded, not on vain conjectures as to the possible ebullitions of popular feeling, but upon a knowledge of what has never failed to be the result, when the rights of any considerable class of subjects in a free State have been, for a lengthened period, perseveringly withheld.

From these and other considerations, your Memorialists entertain the earnest hope that the condition of Her Majesty's Presbyterian subjects in Canada will be taken into full consideration by your Lordship; and that such measures may be adopted by Her Majesty's Government as, by recognising the rights of the Scottish Settlers, and affording adequate means for the support of their Clergy, and for the purposes of Education, may promote the interests of pure religion, and secure the permanent tranquility of the province.

Signed by appointment of the Committee.

DAVID WELSH, *Vice Convener.*

### REGISTER—ANCASTER, 1839.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Aug. 1	65°	66°	29.05	29.08	S	S	Fair and clear.
2	67	66	.08	.04	W	W	Mostly cloudy.
3	66	67	.10	.12	S W	S W	Fair and clear.
4	66	70	.16	.14	W	N W	Ditto.
5	68	70	.15	.10	N E	N	Ditto.
6	70	66	28.97	.02	W	W	Showers, a. m.—fair, p. m.
7	66	71	29.09	.62	W	W	Fair and clear.
8	72	70	28.80	28.71	S W	W	Cloudy—distant thunder—slight showers, p. m.
9	61	62	.75	.93	S W	S W	Cloudy, windy.
10	63	64	.98	29.02	W	S W	Fair, partly cloudy.
11	64	61	29.03	.05	N W	N	Cloudy, a. m.—misty, rainy, p. m.
12	65	61	.13	.25	N	N E	Cloudy, a. m.—clear, p. m.—thunder shower, evening.
13	63	63	.35	.36	N E	N E	Fair and clear.
14	64	64	.41	.35	N	N	Ditto.
15	67	64	.34	.29	N E	N	Fair, partly cloudy.
16	67	67	.26	.20	N	N E	Ditto, slight dry haze.
17	62	62	.17	.17	N E	N E	Cloudy, some rain, a. m.
18	64	67	.18	.19	N E	N E	Fair and clear.
19	70	68	.19	.16	N E	N E	Ditto.
20	67	70	.16	.14	N E	N E	Ditto.
21	71	71	.14	.09	N E	N E	Ditto.
22	72	75	.07	.04	S	S	Ditto.
23	73	72	.04	.05	N	N E	Ditto, distant thunder at noon.
24	72	72	.05	.01	N E	N E	Cloudy, some rain in the evening.
25	70	71	.07	.09	N E	N	Mostly cloudy.
26	71	74	.01	28.87	N	N	Ditto, thunder showers.
27	68	60	28.92	29.00	S	S W	Fair, partly cloudy.
28	56	56	29.14	.20	W	N W	Ditto.
29	56	55	.26	.20	N	N	Ditto.
30	60	56	.20	.12	N	N E	Fair and clear, windy.
31	57	59	.24	.27	W	W	Cloudy, a. m.—clear, p. m.

Means. 65.9 65.8 29.112 29.107 Mean temperature of the month, 65.35° —highest, 83°, lowest, 44°





DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Sept. 1	60	63	29.37	29.39	N W	N	Fair and clear.
2	64	64	.40	.35	N	N	Ditto.
3	65	66	.32	.29	N	N	Do, splendid variegated radiating aurora in the evening
4	64	65	.25	.06	N	N	Smoky, evening rainy and night.
5	65	67	28.95	28.93	S W	S W	Cloudy, evening rainy.
6	67	67	.87	.80	S	S	Mostly cloudy.
7	64	66	.81	.86	S	S	Fair and clear.
8	67	67	.80	.72	S	S	Cloudy, misty.
9	69	62	.68	.80	N W	N W	Cloudy, a. m., clear, p. m., windy.
10	58	57	.86	.88	W	W	Mostly cloudy, windy.
11	55	50	.88	.97	W	W	Cloudy, a little drizzling rain in the evening.
12	52	48	29.08	29.17	N W	N	Partly cloudy.
13	53	50	.17	.20	N W	S W	Fair and clear.
14	53	56	.23	.16	N E	S W	Ditto.
15	58	62	.02	28.98	S	S	Cloudy, windy, drizzling rain.
16	59	58	.10	29.06	N	N	Fair and clear.
17	54	57	.00	28.90	N E	N E	Rainy, misty, thunder.
18	65	58	28.85	.94	S W	S	Misty, rainy.
19	58	60	.98	29.05	S	S W	Fair and clear.
20	61	69	29.05	.09	S W	S W	Ditto.
21	62	62	.20	.10	N	N E	Clear, a. m., foggy, p. m.
22	68	63	28.82	28.80	S W	S W	Windy, partly cloudy.
23	52	56	.88	.87	N E	N E	Partly cloudy, slight shower in the evening.
24	54	51	.85	.90	N E	N	Partly cloudy.
25	51	48	.80	.74	N W	W	Drizzling rain all day, thunder.
26	46	48	.92	.92	W	N W	Fair, partly cloudy, a. m.
27	51	38	.70	29.00	N W	N W	Raining, a. m., snowing, p. m., evening clear.
28	38	43	29.06	.05	N W	S W	Fair, partly cloudy.
29	43	42	.05	.17	N W	N W	Cloudy, slight rain in the evening.
30	42	42	.40	.35	N	N W	Fair and clear.
Means.	57.266	56.833	29.013	29.017	Mean temperature of the month, 57° 05'—highest, 76° , lowest, 30° .		

\* \* Agents and Subscribers are earnestly requested to remit forthwith, to the publisher, at Toronto, or as usual, to the Reverend Mr. McGill, at Niagara. The transfer of the publication of the Magazine, from Niagara to Toronto, renders it imperatively necessary that all arrears be paid up, as the past accounts require to be closed forthwith; and all past liabilities, attending the publication, which at this time are considerable, paid off. We trust this appeal will be responded to, without loss of time, by all friends throughout the country.

The proceedings of the Commission of Synod will appear in our next number. They would have appeared in this one, but our Magazine had gone to press before they came to hand.

The "Thoughts on National humiliation," &c. we have received, and hope to have it in our next number; also, Remarks on the poem, "The Course of Time."

ERRATUM.—In consequence of a transposition of the types in last number, page 297, third line from the top, after the word "better," read the following:—"Upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain souls, not to a sect and a subdivision, but to the christian religion, that is, to the faith and obedience of the Lord Jesus, hath a promise to be assisted and rewarded; and all those that go to heaven," &c.

CORRECTION OF PRINTED MINUTES OF SYNOD, FOR 1839.—The deliverance of Synod, in the appeal of Mr. Thomas Kerr, given on the 17th page of the printed Minutes, ought to run as follows, (the first clause having been omitted in transcribing):—

The Synod find that (while there is reason to believe that the Session of St. Andrew's Church, Perth, were actuated by the best motives, and while the Synod highly approve of their zeal for the interests of religion) the said Session were not entitled to suspend Thomas Kerr from Church privileges, on the sole charges originally brought against him; and that his refusing to submit to censure, on such grounds, was not contumacious; find that there is no evidence of contumacy separate from such refusal, and enjoin the said Session to restore him to Church privileges, unless they be prepared to establish a charge against him, on other grounds than appear in the record; at the same time, admonishing the said Thomas Kerr to refrain from all such practices as he may find to grieve the serious and sober minded, and to interfere with the regular performance of family worship.

ALEX. GALE, *Synod Clerk.*

THE CANADIAN

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AND

## PRESBYTERIAN MAGAZINE.

No. 11.

NOVEMBER, 1839.

VOL. 3.

### CONTENTS:

#### RELIGIOUS COMMUNICATIONS, ETC.

Review. Memoirs of the Life of Mrs. Hannah	Proceedings of the Commission of Synod.....	337
More, by W. Roberts, Esq.....	Mission to Tahiti.....	339
Review. Course of Time, by Robert Pollock, A.M.	The Rev. Edward Irving.....	341
American edition.....	Remarks on the proposed Presbyterian College...	345
Revival at Kilsyth.....	Poetry.....	348
Lecture on the Revival of Literature, by the Rev.	General Assembly's Deputation to Palestine,....	349
W. T. Leach, A.M.....	Luther.....	350
Review. Life of Lieutenant-General H. Mackay,	Anecdote of George the Third.....	351
of Scoury, by John Mackay, Esq.....	Registers.....	352

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FOR THE CHRISTIAN EXAMINER.

## REVIEW.

MEMOIRS OF THE LIFE OF MRS. HANNAH MORE, BY WILLIAM ROBERTS, ESQ. London, pp. 472.

(Continued from page 293.)

It is a common remark, that a man is known by his companions, and it held true in the case of H. More. When she entered into public life, her companions were not men who sought the propagation of pure religion in the world, but men who panted for distinction by their wit and eloquence. She cultivated the society of such with enthusiasm, and when she found her wishes gratified, and she herself was the centre of a constellation of the brightest order, the excitement was too much—her spiritual interests languished, religion was little relished and the tide of folly and literary delusion was hurrying her away. It is a striking circumstance but not the less true—that men whose writings have little or no savor of revealed truth, have been the most successful in literature. Many have accounted for this by the consideration that it has so happened that those men who were distinguished for genius were uninstructed in religion, and consequently they could not be expected to introduce into their writings what they did not know themselves. But this is only a very partial view of the matter—the root of the evil is to be found in the pride of literature rather than of simple ignorance. Those themes which have been most popular in song, have not been the love of God, the excellency of a humble spirit, the glory of overcoming sin and temptation, but war, and incidents of a strange and romantic kind.

heathenism, and when the aspirant after literary glory entered its precincts it was not possible for him to return to the paths of revelation. The two codes were incompatible—and when once the man has chosen that field in which he may give wings to his imagination and make a creation of his own, peopling it with such beings as are most agreeable, it is scarcely to be wondered that he should not think of returning to the truth and realities of scripture. He preserves, therefore, a silence on these latter themes, or if he does mention them it is rather by way of allusion than of plain testimony. Mrs. More had set out on the pathway which conducts to the heathen territory, but by divine grace she was enabled to retrace her steps and choose the better way. Doubtless the scriptures and other evangelical writings which she perused were the chief means in leading her to make such a choice—but in addition to these there was the rod of affliction, and she was made to see how small a thing worldly honor was in the hour of adversity. Death had removed not a few friends on whom she doated with almost idolatrous affection, she had seen the dust of her friend Garrick committed to the grave, and as his genius had raised her fame as a dramatist, his death could not fail to be a severe trial. “I paid a melancholy visit” she says “to his coffin yesterday where I found room for meditation till the mind ‘burst with thinking.’” It was shortly after this that her friend Dr. Kennicott died, a man

These latter topics belong to a region of pure



who spent almost a lifetime in collating the Hebrew Scriptures—referring in one of her letters to this eminent Hebrewist, she says:—

“One now remembers, with peculiar pleasure, that among other disinterested actions, he resigned a valuable living because his learned occupation would not allow him to reside upon it. What substantial comfort and satisfaction must not the testimony which our friend was enabled to bear to the truth of the Holy Scriptures afford to those who lean upon them as the only anchor of the soul? When Dr. K. had an audience of the King to present his work, His Majesty asked him, what upon the whole had been the result of his laborious and learned investigation? To which he replied, that he had found some grammatical errors and many variations in the different texts; but not one which in the smallest degree affected any article of faith or practise.”

Doctor Johnson's death followed within less than a year—writing in December, 1784, Mrs. M. says:—

“Poor dear Johnson! he is past all hope! the dropsy has brought him to the point of death; his legs have been sacrificed, but nothing will do. I have, however, the comfort to hear, that his dread of dying is in a great measure subdued; and now he says, ‘the bitterness of death is past.’ He sent the other day for Sir Joshua; and after much serious conversation, told him he had three favors to beg of him, and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds which he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the first point; but at length, Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourse of this great and good man, especially now that faith has subdued his fears.”

After his death we find Mrs. M. writing in one of her letters, in terms which manifest the purity of the friendship she had cherished for Johnson:—

“I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion, which one cannot but admire, however characteristically rough. When the Abbe Raynal was introduced to him, upon the Abbe's advancing to take his hand, he drew back and put his hands behind him, and afterwards replied to the expostulation of a friend, ‘Sir, I will not shake hands with an infidel!’ At another time I remember asking him, if he did not think the Dean of Derry a very agreeable man, to which he made no answer, and on my repeating the question, ‘child,’ said he, ‘I will not say anything in favor of a sabbath-breaker, to please you or any one else.’”

There are few incidents in the retired life which Mrs. M. now led. She withdrew from the bustle of London to a hermitage in the neighborhood of Bristol. Here she cultivated the society of persons who made religion the business of their lives, and here she began the publication of those writings which gained her the highest honour while she lived, and which continued to preserve the remembrance of her name after she is gone—and we may here remark that Mrs. M's life bears no small resemblance to that of Dr. Chalmers.—She holds indeed an inferior place both as a writer

and in her doings as a philanthropist, nevertheless we find the same elements of character and conduct in both. Like that eminent man she had spent a considerable part of her life in the pursuits of literature, and after she was led like Dr. Chalmers to see the excellency and importance of the gospel, she devoted her days and her nights to the task of expounding its practical bearings on society.

She entered with zeal into the great question which her friend Mr. Wilberforce had brought before the British Parliament, the abolition of slavery. Writing to a lady in 1787, she says:—“this most important cause has very much occupied my thoughts this summer; the young gentleman,” (Mr. W. we presume,) “who has embarked in it with the zeal of an apostle has been much with me, and engaged all my little interest, and all my affections in it. It is to be brought before parliament in the spring. Above one hundred members have promised their votes. My dear friend, be sure to canvass every body who has a heart.\* It is a subject too ample for a letter, and I shall have a great deal to say to you on it when we meet. To my feelings it is the most interesting subject which was ever discussed in the annals of humanity.”

Mrs. More also took a great interest in the education of the poor—in this work she was ably assisted by her sisters. The following is the account which her biographer, Mr. Roberts, gives of the origin and success of this work:—

“During the summer of this year, (1789,) she passed with her sister Martha, more time than was usual with her at Cowslip Green, whence they had made occasional excursions to the villages for some miles round, particularly to Cheddar, a distance of ten miles, so famous for its romantic scenery. In the course of these little rambles, finding the poor in their neighborhood immersed in deplorable ignorance and depravity, they resolved to supply their spiritual wants. For this purpose they set about establishing, without delay, a school for the instruction of the poor in Cheddar, which in a short time included near 300 children; and it soon appeared, that from the prejudice against educating the poor which at that time prevailed in many quarters, the neighborhood in which this vigorous aggression upon ignorance and barbarity was begun, was by no means exempt. Many of the opulent farmers patriotically oppos-

\* We may here observe, how important it is that females should be educated in the principles of religion.—Mrs. More here wishes her friend to influence the minds of Members of the Legislature, by soliciting their votes in favor of a particular measure. A delicate and responsible task this. And yet the request is made with so little ceremony, that it seems nothing extraordinary among the female friends of our Parliament men. The ladies are to canvass every Member who has a heart. In the present instance, it was a beneficent influence; and why? just because these females were intelligent and pious; but it might have been a pernicious interference, and would have been so, had they been ignorant and wicked.

ed the innovators. To find proper masters and mistresses for their purpose, appeared to be their greatest difficulty—but by their patient and unwearied exertions in qualifying persons for the office, they at length surmounted this and every other impediment.”

The next great object which engaged Mrs. M's attention was her cheap publications, written for the purpose of counteracting French principles, which at this time began to make much stir in Britain. It is not to be denied, however, that in these tracts, of which several millions were circulated over England, there is a tampering with the truths of scripture, for the purpose of serving a political end. She imagined she was doing God service by her zeal against the revolutionists of France, whose principles were certainly to be execrated by all good men. Nevertheless, in the conflict with one species of error, it is needful to beware lest we fall into another not less pernicious, namely, mixing earthly politics and levity with the truths of the gospel, and we fear that this censure applies in no small degree to not a few of these productions. Mrs. More herself seems not to have been fully satisfied with the propriety of this undertaking, though she afterwards continued it, to the extent of three volumes. A high dignitary of the church, she tells us, persuaded her to the task. But we give her own words:—

“As soon as I came to Bath, our dear Bishop of London came to me with a dismal countenance, and told me that I should repent it on my death bed, if I who knew so much of the lower order of people did not write some little thing tending to open their eyes under their present wild impression of liberty and equality. It must be something level to their apprehensions, or it would be of no use. In an evil hour, against my will and my judgment, I scribbled a little pamphlet, called ‘Village Politics, by Will Chip;’ and the very next morning after I had just conceived the idea, I sent it off to Rivington, changing my bookseller, in order the more surely to escape detection. It is as vulgar as heart can wish; but it is only designed for the most vulgar class of readers. I heartily hope I shall not be discovered; as it is a sort of writing repugnant to my nature; though indeed it is rather a question of peace than of politics.”

Though Mrs. More's strictness in religion had driven from her diverse of the “fashionables” with whom she had associated in former years, the publication of these tracts again raised her to favour, and she was courted and carressed by the highest in the land. Writing from London in 1799, she says:—

“I have been rather loyal lately. On Monday I spent the morning at the pavilion at Hampton Court, with the Duchess of Gloucester; and yesterday passed the morning with little Princess Charlotte, at Carlton House. She is the most sensible and genteel little creature you would wish to see. I saw Carlton House and Gardens in company with the pretty Princess, who had great delight in opening the drawers, uncovering the furniture, curtain lustres, &c. to show me; my visit was to Lady Elgin, who has been spending some days here. For the Bishop of London's entertainment and mine the Princess was made to exhibit all her learning and accomplishments; the first consisted of her repeating ‘the little busy bee;’ the next in dancing very gracefully, and in singing ‘God save the King,’ which was really af-

fecting (all things considered) from her little voice. Her understanding is so forward that they really might begin to teach her many things. It is perhaps the highest praise after all to say, that she is exactly like the child of a private gentleman; wild and natural, but sensible, lovely and civil.”

The following passage in another letter (1794) refers to an interview with the same high personages:—

“I paid my visit to Gloucester house yesterday. Lady Waldegrave presented me to the Duchess. We had two hours of solid rational religious conversation. It would be too little to say, that the Duchess' behaviour is gracious in the extreme. She behaved to me with the affectionate familiarity of an equal; and though I took the opportunity of saying stronger things of a religious kind than perhaps she had ever heard, she bore it better than any great person I ever conversed with, and seemed not offended at the strictness of the Gospel. I was resolved to preserve the simplicity of my own character, and conversed with the greatest ease. It was Thursday the Great Court day on the Royal Marriage. The Duchess presented me to Princess Sophia, and Prince William. The manners of these two young personages were very agreeable. They found many kind things to say to me, and conversed with the greatest sweetness and familiarity. I strongly recommended Mr. Gisborne's book. The Duchess quoted the ‘Shepherd of Salisbury Plain’\* two or three times, and told me of a little adventure she had. She desired Lady Mary Mordaunt, (one of her ladies of the bed chamber), to stop an orange woman, and ask her if she ever sold ballads? ‘No, indeed,’ said the woman, ‘I don't do any thing so mean. I don't even sell apples!’ This diverted them, as they did not know there were so many rants and gradations in life. With some difficulty, however, they prevailed on her to condescend to sell some of our little books, and in a few hours she came back, shewing them two shillings she had cleared by her new trade.”

After the example of many good men Mrs. More for sometime kept a journal of her religious experiences. It is published in the volume now before us, and occupies a considerable portion of its contents. We shall quote a few passages to shew the watch she kept over her heart and ways. We may remark, however, that we are far from recommending the keeping of a journal of this sort as necessarily leading to spirituality of mind. We much fear that not a few of these journals in which the writer professes to commune with his own soul and to discover his sins before God, are after all written with an eye to public approbation, and if so, this is a root of bitterness which must greatly detract from any advantage which they might otherwise possess. If it had been uniformly made a rule by survivors, to suppress all such documents as were never intended by the deceased for the public eye, then doubtless the temptation to spiritual vanity would scarcely, if at all, have existed; but seeing it is not so, and such documents are spread abroad to such an extent that “christian experience” and “the experience of a christian”†

\* One of Mrs. More's cheap Tracts.

† See a Treatise on Christian Experience, by a learned and amiable Minister of the Church of Scotland—we mean Dr. Watson, of Burntisland.



are far from meaning one and the same thing, we think it safer in the majority of cases to have no such diaries at all. Vanity is a strong principle in the heart, and religious vanity is the worst of all; yea, it chokes the good seed of the word wherever it is found. Self-examination and prayer can all be engaged in as earnestly without a diary as with one; and as the Lord is the hearer of prayer, and has promised the assistance of his spirit to guide his people in the way of truth; yea, to write his word in their heart, and put it in their minds, we do not see that a diary is a necessary appendage to the christian warfare. We give a few extracts from the document alluded to:—

“Sunday, January 19, 1794. Heard of the death of Mr. Gibbon, the historian, the calumniator of the despised Nazarene, the derider of christianity. Awful visitation! He too was my acquaintance. Lord, I bless thee, considering how much infidel acquaintance I have had, that my soul never came into their secret! How many souls have his writings polluted. Lord, preserve others from their contagion.”

Mrs. More appears to have been the subject of much slander from diverse quarters. Although she had given the plainest proofs of her loyalty, in the tracts which she had penned and published, with the view of counteracting the effects of French principles, still it would seem the sycophants who flutter about the court have the effrontery to charge her with disaffection. But who are the disaffected? Whether those who by their infatuation would allow a nation to remain in a state of desperate and deplorable ignorance and irreligion, or those who bravely seek to stem the torrent of folly and sin, and to instruct the people? Doubtless there must be movement in this world, but so is there in all the wholesome process of nature. The purest water is always in motion—the streams roll along the sides of the hills, and the rivers roll into the sea. It is only the putrid puddle which remains motionless, and this state of quiescence is the source of disease and death—the exhalations of such a state are filthy and pestilential. But to proceed with the journal:—

“July 29. Heard today that my enemies had been undermining my character, among those of the highest rank. I am anew accused of disaffection to those whom my humble talents have heartily supported, and whom it is one great business of my life to support. Blessed be God! I heard this with little emotion. O, how thankful am I, that I can now hear such charges with patience! May I more and more learn of him, who was meek and lowly; may I with humble reverence reflect, that even that divine Being was accused of sedition and of stirring up the people.”

But though Mrs. More had secret enemies who sought to undermine her character, she had also steadfast friends who esteemed and loved her.—The following passage has a reference to such:—

“October 14, 1803. My beloved friend, Mr. Wilberforce, and his family came to pass a few days. I bless God that we were permitted to meet once more in this

tempestuous world, in tolerable peace and comfort. I hope to profit by this fresh view of this excellent man's faith and holiness; his superiority to worldly temptation and worldly censure; his patience under provocations, and his lively gratitude for the common mercies of life.”

Her journal ends in the year 1804, and it would seem that she was prevented from continuing it further, in consequence of her time being occupied with diverse publications, which at intervals proceed from her pen. We shall give one more quotation. It serves at once to shew her humbleness of mind as well as christian patriotism:—

“January 14. Blessed be God for an interval of ease for two days. I call myself to account for my late deadness, and hardness and worldliness disturbed with petty cares, and my heart much alienated from prayer by those very sufferings which ought to have drawn my soul nearer to God. ‘O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ.’ A visit from Mr. A., he declares that the country is in a complete state of defence, and the foe hourly expected. Lord strengthen our arms and prepare our hearts. Alas! what preparations are the great of our own sex making! Balls, routs, masquerades: such was the preparation Belshazzar made, when Cyrus built the brazen gates and Babylon was lost in a night. O Lord, awake this sinful, sleeping land.—Death and eternity! impress these two awful words on all our hearts”

Mrs. More's epistles to her friends form a large and interesting portion of the memoir. And here we may observe that the art of writing whereby we convey our sentiments to a friend, when removed from us, is one of the happiest which can well be imagined. Without this art, how limited would be the intercourse we held with our friends! A few miles would effectually separate us from all communication. How important and truly delightful therefore is that art which brings near to us the most distant friends, so that we can still converse with them though separated by seas and mountains. We can tell them of our welfare, that we remember them, though unseen, and far removed—that we pray with them at a throne of grace, and walk with them the same walk of faith. All these beneficent results flowing from this art favor the opinion of the best philologists, that it was not allowed to the ingenuity of man to invent, and slowly bring to perfection, but was conferred as an immediate gift by heaven, and this consideration clearly shews that it ought to be in the power of all who have either a heart to feel or a soul to understand. How melancholy then the consideration, that rulers should be so indifferent about the good of their people—that they grudge to confer on them this heavenly gift. The faculty of speech is important, but the art of writing is the following out of the same principle—it is speaking to our friends at a distance. It is not a boon therefore, which should be doled out to a people with a meagre and parsimonious hand, so that it is held enough, if the majority are able to scratch a few

lines "in characters uncouth and spelt amiss," but the "liberal soul should devise liberal things," and all, high and low, should write with ease and elegance. We have been led to make these remarks from the numerous epistles of Mrs. More here brought before us—the communicating with her friends in this way was manifestly a work in which she had great delight. We shall give only a few more passages. The celebrated Rowland Hill visited Mrs. More—this was about the year 1825, and a lady who resided in the house at the time, gives the following narrative of the interview:—

"You cannot imagine how delighted we were with dear old Rowland; instead of a coarse quaint being, disposed to deal out his witty sarcasms against all however good, who were not of his particular genius, we found a mild mellowed christian, of a liberality which really astonished us! He quite overflowed with amiable and truly pious conversation, and this was so seasoned with point, humour, and a delightful oddity which was all his own, that we were beyond measure entertained as well as edified by his company; it made the three hours he spent with us appear no more than half an hour. \* \* \* Upon the question being put to him, how many persons he had vaccinated with his own hand? Mrs. More said, 'I have heard as many as six thousand.' 'Yes, Madam,' he replied, 'nearer eight thousand.' We talked of every body, from John Bunyan to John Locke, and he really showed an excellent discrimination and tact in character. But the most beautiful feature of all was the spirit of love and charity, which was eminently conspicuous in this christian veteran. I cannot express to you how interesting a spectacle it was to see these two already half-beatified servants of their common Lord greeting one another for the first, and probably the last time on this side Jordan, preparatory to the consummation of a union and friendship which will last for ever in the regions of eternal felicity. I suppose that no two persons in their own generation, have done more good in their own respective ways than Hannah More and Rowland Hill. Both have exceeded four score; both retain health and vigor of intellect; both are on the extreme verge of eternity, waiting for the glorious summons, 'Come ye blessed of my father.' He concluded this very interesting visit with a fine prayer, which was poured forth in an excellent voice and manner. I really don't know upon any occasion, I have been more gratified."

The following brief epistle is among the last Mrs. M. wrote. It was penned, we are told, to acknowledge a present of a book, which she had received from a tried friend:—

"7th May 1832, (83th year of her age.)

"MY DEAR AND TOO KIND FRIEND,—

"If you could look into my heart, you would see more pleasure and gratitude at one peep, than you would find in a whole folio, full of elaborate compliments. I am delighted with, and I hope edified by, your highly finished work. I am enchanted to find powerful reasoning and profound reflections so frequently diversified by the brilliant, the sprightly, and the gay. The work is at once christian and classical."

A person who called upon her a year before the date of the above, mentions the following circumstances:—

"She pointed to a large book case, which contained nothing but her own publications, and translations from them in various languages. She said that when she began to write, she printed her first works merely for the use of her young friends and pupils, expecting nothing like the extensive sale which they obtained.—I know not, she added, how far my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds."

The time, however, was come when her earthly tabernacle was to be taken down. "She talked much," we are told, "of the many mercies of God to her through her long life." And looking for the mercy of God in Christ Jesus, she breathed her last on the 7th September, 1833. That Mrs. More was an ornament to her sex, as well as for good to her poor and ignorant neighbors, in communicating to them the blessings of education, the preceding pages sufficiently prove; and when we compare those of her writings, (and they are not few), addressed to the upper classes of society, in which their faults and errors are plainly laid open, with the fantastic productions now in circulation in such quarters, we may sigh ere we see her like again.

## REVIEW.

THE COURSE OF TIME; A POEM, IN TEN BOOKS, BY ROBERT POLLOCK, A.M. American edition.

In the present state of excitement between the British population and our brethren in the States, it is pleasing to find there are ties which remain uninjured by political warfare. Nothing, indeed, but an unchristian nationality, could make two such communities forget the ties which bind them to each other. They have the same language and the same bible, and the literature which the progress of ages has accumulated, belongs equally to both. Does Britain glory in her Divines, who by

the blessing of God achieved the great reformation? The American States share equally with her in the honor, for, they were the fathers of both nations, who jeopardized their lives in the high places of the field, and resisted unto blood. Does Britain glory in her poets, such as Milton and others? The American States have an equal share in the honor, for their fathers were their kinsmen and brethren. Again, does America glory in Edwards, Brainerd, and a host of illustrious names, Britain partakes in



the honor, for they were her own children. And not only does this reciprocity of national feeling originate from the men of other times, now gathered to their fathers, it exists among the men of the present generation. Is there a work in America which develops the excellency of Christian truth, it is not a month in the hands of the people before it finds its way to the libraries of Britain. Do the Christians in America weep over the grave of a Judson or a Huntington who, in the days of their pilgrimage, were patterns of christian zeal, and patience?—their tears are scarcely dry, ere their friends in Britain mourn with them, as if for a common calamity. Does a work at this moment emanate from the British press containing aught that is excellent in literature or religion? It is no sooner wafted over the atlantic than there is a competition among the Biblioplists, who shall first present it to their countrymen. Such is the plainest testimony a people can give of their mutual regard, seeing jealousy is in abeyance, and whatever is honorable and lovely, and of good report, whether it emanates from one or the other, is the subject of their esteem. We have been led into these remarks by the poem now before us. It is the fifteenth American edition, as we learn from the title page; it has gone through about as many editions in Britain, and is much read and admired in both countries.

There are diverse critics, however, who have greatly depreciated "The Course of Time," as a poem, in the strictures they have given to the world. The men of this school have a code of ethics and theology (at least in their poetical creed) at variance with scripture. With them it is a matter of no moment what is the moral lesson of the poem. It is enough that it has the fire and vigor of poetry. With them he is the true poet who strikes off the beaten path of truth, and gives himself up to the impulse of feeling and imagination. The productions they approve of are purely romantic. Their poetry consists of certain professional common places, which the most vulgar genius may acquire. The first thing they require of him who cultivates the muses, is that he be an enthusiastic admirer of the scenery of nature. Let truth and common sense be abandoned, but omit no opportunity of eulogising sylvan scenes. Exhaust every phrase in the way of panegyrick. Use language the most hyperbolic and sacred—apostrophise rocks and rivers, wood and sky, and be not shy in supposing yourself tedious in such episodes, for it is the very cream of your song. Let not your imagination be circumscribed by the chronology of scripture.—Should you describe a cataract, make it a hoary veteran who began to foam in an eternity that is past. And in reference to man himself, speak contemptuously of his strength and origin. Be as far

from the truth on these points as possible, that the antithesis may be the more striking, and then when you speak of yourself, be sure to let all men know that from your earliest years, you had a wondrously strange love of nature—that you would wander alone dreaming a thousand sublime and strange things, which you have no words to express—that you would gaze for many hours at a running brook, or the sea, without being conscious of the lapse of time at all; and that your parents, especially your mother, had often to send the servant to awaken you from your reverie, which much annoyed you. Another understanding with us is, to beware of drawing any plain and practical reflection from goddess nature. Reflections indeed you must have but let them hang upon some small romantic feature, which no other eye but your's can discern, the flickering wing of a bird, or the tinge of an autumnal leaf, or the note of a harpsichord; and as you must needs have human beings in your song, let them not be persons accountable for their actions, but creatures of your own creation, and the farther your ideal world is from the real one, your genius will appear more bright and glowing—raise up love sick heroes and heroines, put them in the most strange dilemmas, and extricate them by means of events still more strange. In short, be always sentimental and never wise, and draw largely upon woods and rocks, cascades and streams. In this way, and in no other, you will be a favorite poet, for you shall manifest all the elements of original genius.

Now all this we aver enters into the present fashionable idea of poetry, and we need scarcely wonder that a poem such as "The Course of Time," which runs directly counter to many of its dogmas, should be held as of dubious merit, and that not a few of the critics should deny it the rank of poetry altogether. The author of this poem takes for granted the truths of revelation, and this is the amount of his offending. It is because he makes wisdom and not folly, truth and not error, sobriety and not wantonness, the burden of his song, that many seek to depreciate his genius. And though we are far from thinking "The Course of Time" a perfect production, yet comparing it with many poems much read and admired, we are disposed to assign it a very high place in the scale of poetry.

Mr. Pollock's poem has had to make its own way in the world. When published, the author's name was unknown,—it came out without any recommendation, and with not even a preface to draw public attention. Mr. Pollock was the son of a man in the humble walks of life, in a Scottish village. He had finished his university studies, and had come out a preacher of the Gospel, and any one who knows the engagements of a youth in his progress from the philosophy classes, to the

conclusion of his studies, in the Divinity Hall, and more especially the labor which at this period it costs to prepare discourses for the pulpit, will admire the fertility of his genius, in penning a poem of such length as "The Course of Time." Milton had retired from the business of public life, and had all the advantage of mature age and experience, when he set about the work of writing "Paradise Lost." Cowper also had the benefit of years and leisure in composing his celebrated poem, "The Task." The author of "The Course of Time" had no such advantages. He was licensed to preach the Gospel in May, 1827, and about this time, the poem was published. He preached several public discourses, and died in September of the same year—being then only twenty-nine years of age. There is nothing about the Memoir either, which his friends have given of his life, to excite the sympathies of the public. It is written in that severe style of biography, which refuses to gratify the idle curiosity of the public at the expense of domestic privacy. Mr. Pollock must have had many fragments both in verse and prose among the papers he left behind him. Many epistles must have passed between him and his friends, and although these might refer to matters of trivial moment, still the public love to peruse the smallest fragments of eminent individuals. The poem has been left to stand or fall by its own merits; and now by the acknowledgment of some of the first critics on both sides of the Atlantic, it is worthy of being ranked with the poetry of Milton and Cowper.

"The Course of Time," unlike to the productions of other masters of the lyre is a poem remarkable for the simplicity of the story—and this if rightly considered, will be found an excellency rather than a defect, seeing it is more in accordance with the logic and intellectualism of modern times, which puts to flight all the machinery of the ancient epic writers—for who, save an enthusiast in antiquarian lore, would pen a work which the most ignorant might now expose as absurd and foolish? "The fiction of the poem," says the editor of the American edition, "is exceedingly simple, and, perhaps, will not comport with the received idea of an epic. The whole story may be given in a sentence,—Many ages after the end of our world, a spirit from one of the numerous worlds existing in space, on his flight towards heaven, discovers the abodes of lost men in hell, reaching heaven he enquires of two spirits, who welcomes his arrival, what is the meaning of the wretchedness he had just witnessed, the two unable fully to answer, conduct the inquirer to a bard, who once lived on earth, and he in answering their inquiries, relates the history of man from the creation to the judgment." Such is the simple structure of the poem; and we shall now conclude

our remarks with a few extracts selected almost at random. The following passage refers to the joys of time which the glorified bard describes at some length to his friends:—

"God gave much peace on earth, much holy joy;  
Ope'd fountains of perennial spring, whence flowed  
Abundant happiness to all who wished  
To drink, not perfect bliss; that dwells with us,  
Beneath the eyelids of the Eternal One,  
And sits at his right hand alone; but such  
As well deserved the name, abundant joy;  
Pleasures, on which the memory of saints  
Of highest glory, still delights to dwell.

"It was, we own, subject of much debate,  
And worthy men stood on opposing sides,  
Whether the cup of mortal life had more  
Of sour or sweet. Vain question this, when asked  
In general terms, and worthy to be left  
Unsolved. If most was sour, the drinker, not  
The cup, we blame. Each in himself, the means  
Possessed to turn the bitter sweet, the sweet  
To bitter. Hence, from out the self-same fount,  
One nectar drank, another draughts of gall.  
Hence, from the self-same quarter of the sky,  
One saw ten thousand angels look and smile;  
Another saw as many demons frown.  
One discord heard, where harmony inclined  
Another's ear. The sweet was in the taste,  
The beauty in the eye, and in the ear  
The melody; and in the man, for God  
Necessity of sinning laid on none,  
To form the taste, to purify the eye,  
And tune the ear, that all he tasted, saw,  
Or heard, might be harmonious, sweet, and fair.  
Who would, might groan; who would, might sing for joy.

"Nature lamented little. Undevoured  
By spurious appetites, she found enough  
Where least was found; with gleanings satisfied,  
Or crumbs, that from the hand of luxury fell;  
Yet seldom these she ate, but ate the bread  
Of her own industry, made sweet by toil;  
And walked in robes that her own hand had spun;  
And slept on down, her early rising bought.  
Frugal and diligent in business, chaste  
And abstinent, she stored for helpless age,  
And, keeping in reserve her spring-day health,  
And dawning relishes of life, she drank  
Her evening cup with excellent appetite;  
And saw her eldest sun decline, as fair  
As rose her earliest morn, and pleased as well.

"Whether in crowds or solitudes, in streets  
Or shady groves, dwelt Happiness, it seems  
In vain to ask; her nature makes it vain:  
Though poets much, and hermits, talked and sung  
Of brooks, and crystal founts, and weeping dews,  
And myrtle bowers, and solitary vales,  
And with the nymph made assignments there,  
And wooed her with the love-sick oaten reed:  
And sages too, although less positive,  
Advised their sons to court her in the shade.  
Delirious babble all! Was happiness,  
Was self-approving, God-approving joy,  
In drops of dew, however pure? in gales,  
However sweet? in wells however clear?  
Or groves, however thick with verdant shade?

"True these were of themselves exceeding fair,  
How fair at morn and even! worthy the walk  
Of loftiest mind, and gave, when all within  
Was right, a feast of overflowing bliss;  
But were the occasion, not the cause of joy.  
They waked the native fountains of the soul,  
Which slept before! and stirred the holy tides



Of feeling up, giving the heart to drink,  
From its own treasures, draughts of perfect sweet.

"The Christian faith, which better knew the heart  
Of man, him thither sent for peace, and thus  
Declared: Who finds it, let him find it there;  
Who finds it not, for ever let him seek  
In vain; 'tis God's most holy, changeless will."

Having spoken of the Millenial age, when purity  
and peace had reigned among all the nations of the  
earth, the author, after the example of the sacred  
writers, represents the inferior animals as partaking  
in the blessings:—

"The animals, as once in Eden, lived  
In peace. The wolf dwelt with the lamb, the bear  
And leopard with the ox. With looks of love,  
The tiger and the scaly crocodile  
Together met, at Gambia's palmy wave.  
Perched on the eagle's wing, the bird of song,  
Singing, arose, and visited the sun;  
And with the falcon sat the gentle lark.

The little child leaped from his mother's arms,  
And stroked the crested snake, and rolled unhurt  
Among his speckled waves, and wished him home;  
And sauntering schoolboys, slow returning, played  
At eve about the lion's den, and wove,  
Into his shaggy mane, fantastic flowers.  
To meet the husbandman, early abroad,  
Hasted the deer, and waved its woody head;  
And round his dewy steps, the hare, unscared,  
Sported, and toyed familiar with his dog.  
The flocks and herds, o'er hill and valley spread,  
Exulting, cropped the ever-budding herb.  
The desert blossomed, and the barren sung.  
Justice and Mercy, Holiness and Love,  
Among the people walked, Messiah reigned,  
And Earth kept Jubilee a thousand years."

Mr. Pollock, writing with a poetic license, sees  
these things as past, but they are still future.—  
Much is doing in diverse parts of the world, to  
advance this consummation, and our prayer is that  
the Lord would hasten it in his time.

## REVIVAL AT KILSYTH.

The recent occurrences in this parish were  
noticed in the Presbytery of Glasgow on Wednes-  
day last, and the Reverend Mr. Burns, the pastor  
of the parish, gave a minute detail of the awakened  
religious feeling which has displayed itself, the  
tenor of which follows:—Since the induction of  
the reverend gentleman, about eighteen years ago,  
the parish has been gradually assuming the habits  
of morality and christian observance. Prayer  
meetings were established, and many persons, who  
had before led disorderly lives, were "converted"  
to the truth. In July last, it was announced that  
the son of the reverend gentleman, who was about  
to proceed on a foreign mission, would preach to  
the people of Kilsyth, probably for the last time,  
and the church was on that occasion crowded to  
overflowing, and the audience embraced many  
persons who had never been seen in church before.  
The sermon was from the text, "Thy people shall  
be willing in the day of thy power." There was  
nothing unusual in the first half hour, though there  
was a tendency and predisposition to the burst  
of emotion which took place at the close. When the  
preacher was depicting the scene in the parish of  
Shotts, and when he was dwelling on that topic  
and making earnest and affectionate addresses to  
the people, many of them known to him from his  
boyhood, and some of them known to be neglect-  
ful of ordinances, circumstances which gave a  
degree of affection and pathos to his address—  
when he was referring to this topic, he spoke of  
the text and the sermon of Mr. Livingstone, which  
converted in one day five hundred souls; and he  
went on affectionately to ask if he was to leave  
them in their sins, using the words, "if there was  
no cross there would be no crown." When he  
came to this point, the audience went beyond all  
bounds with their emotion; some cried out, and

some swooned away. With regard to three or  
four of them, as was learned afterwards, the emo-  
tion was just the effect of a powerful impression  
made on their feelings, for the results, as seen in  
the future, were the only things, as all might be  
aware, on which we could rely. The preacher's  
voice was drowned by the feelings of his auditors,  
and he was compelled to pause.

After this, meetings were held every night, and  
the people seemed anxious to learn more and more  
about the gospel. They were subsequently ad-  
dressed in the open air, to the number of between  
three thousand and four thousand; and on the  
following Sabbath, religious conversation continued  
in the church-yard from three in the afternoon till  
eight at night, when the clergyman was only  
enabled to depart on the pledge of meeting the  
people at seven next morning.

From that time, this awakened feeling had  
continued to manifest itself, and there were now  
upwards of sixty prayer meetings established and  
held in the parish.

The reverend gentleman concluded by stating,  
that the people had no desire to hear any thing  
eccentric or striking, or extravagant, but a humble  
desire to hear only the word of God, plainly and  
simply set forth. After the detail, thanksgiving  
was offered up by Dr. Forbes, at the request of the  
Presbytery; and it was agreed, that Mr. Burns  
should reduce his statement to writing, in order  
that it might be read from the various pulpits of the  
Presbytery; and it was enjoined, that on Sabbath  
fortnight, each minister should direct the attention  
of his congregation to the subject of revival.—  
We understand that similar manifestations have  
displayed themselves at Finnieston, in the imme-  
diate neighbourhood of Glasgow.

## LECTURE ON THE REVIVAL OF LITERATURE,

DELIVERED AT THE MECHANICS' INSTITUTE, TORONTO, BY THE REV. WILLIAM T. LEACH, A. M.

In the following lecture we propose a rapid sketch of the principal causes to which the revival of literature in the thirteenth and fourteenth centuries is to be referred.

The revival of a thing implies the previous decline of it, and it may be useful to advert in as few words as possible, to the previous decline of learning, in order to give you a bird's eye view of a vast historical picture in a rough but accurate outline of it in miniature.

After the days of Augustus, who continued to reign about fifteen years after the birth of Christ, that memorable period at which ancient history terminates, a perceptible decline is held to have taken place in Roman literature. This decline, the signs or indications of which were a corruption of the language and the taste of the writers, though little observable at the commencement of modern history, became afterwards under the successors of Augustus quite apparent and incontrovertible. It is true that in such authors as Juvenal, in whom the happiest wit and strongest sense of moral obligations were combined, in such authors as Quintilian a most accomplished scholar and philosophical rhetorician, or Seneca the moralist, the court philosopher and learned minister of Agrippina, and Nero, to say nothing of his nephew Lucan—it is true that in such writers as these in whose works there are so many things that strike us with admiration, offence can be taken against the impurities of their style only by a highly cultivated and exquisite taste, which is rarely exemplified and as partially appreciated. But there was a real innovation; there was a real perversion of taste, which growing deeper and broader till the fourth century, converted the language of Rome into a corrupt and barbarous dialect.

But besides this progressive and almost insensible decay of Roman literature, we know that there were other causes of the most powerful nature, which tended to discourage and depress the spirit of literary exertion. Most of the successors of Augustus were men of corrupt manners and abandoned principles. The principal feature of their reign was a cruel and grinding tyranny. The majority of them were conspicuous only for the crimes they perpetrated, for their incapacity, their mean ostentation and capricious exercise, of despotic power. It is natural to infer that the character and genius of the nation must have changed when found subsisting under the wings of such a gloomy and tremendous sway as these emperors exerted. The government of a single *will* is always unscrupulous, always a reign of terror; and when the metropolis burned, the chief incendiary being the sovereign ruler, it was time for the muses to retire into the shade. Eminence in literature became a very unenviable distinction, when it gained the poet only a choice of deaths, as in the case of Lucan. There could be no eloquence where there was no free-

dom of speech. A well wrote history would be reckoned a treasonable libel, if any view of the past could be construed as unfavorable to the manners and principles of the party supreme in empire. A successful tyranny and a successful mob usurpation, are states of political existence alike unfavorable for literature. From the reign of Liberius, till that of Constantine the Great, during the administration of forty successive emperors, how little of valuable literature was achieved answerable to the promise of the Augustan era.

Besides these, the internal decay of Roman literature, and the adverse character, with a few exceptions, of the Roman emperors during this period, the grand cause of that extinction of the spirit of literature, which led to the dark ages, (the tenth century was the darkest of all,) is to be found in the successful invasions of the barbarians from the north of Europe and north-west of Asia, who in the sixth century effected the dismemberment, and almost the dissolution of the Roman empire. They were barbarous bands, the breath of whose nostrils was carnage and rapine. They looked upon the monuments of ancient literature and arts, with the sort of suspicion with which a wild beast regards the rifle of its hunter. What they could not use, they had a pleasure in destroying. A horde of locusts, every *green* thing and beautiful disappeared under the rage of their appetite, which consumed like fire. They were a tempest of desolation, these Goths and Huns, and but for a certain principle of their nature, which in making them men, God gave them, no doubt, for the safety of other men, not only the spirit of ancient literature and art had been completely extinguished, but no example of them had reached the memory of future generations,—no seed which scattered over the fields of the earth might make possible the renovation of its kind. It happened that they revered the idea or mental image of a God. They had been accustomed in the dens and dark places of their native forests to revere the spurious deities of their popular and savage creed; and when the solemn temples, the convents and priests of Italy became the prey and captives of their power in arms, they often spared them; they transferred their habitual and national reverence of deity to the objects and ministers of religion in Rome. And hence it came to pass, that while the fortified castles and palaces of the Patricians were stormed and burnt to the ground, the library of the convent often escaped undestroyed. In nooks and crevices of the building volumes of ancient literature were secreted and preserved. The institutes of Quintilian were discovered by Poggio Bracciolini, in the fifteenth century, in an old tower of a monastery at St. Gal; and it is thought that even yet valuable discoveries may be made of ancient writings in these old recesses which then furnished the only corners of safety.



In the middle ages, the peace cause, as Mr. Chase would term it, was ill supported. All nations that attained a comparative degree of civilization struggled for a doubtful existence against the northern tribes, or the enthusiasts of Mahomet.

At the beginning of the ninth century the Lombards ransacked and almost destroyed Italy. England and France were alike exposed to the invasions of the Normans. In the former nation the activity and military genius of Alfred kept them at bay, but they rallied under the feebleness of government of his successors and held possession for a short time of the throne of England. They fought their way to the city of Paris in France and founded the kingdom of Normandy as an independent settlement. At this period of history there seems to have taken place a general swarming of the northern barbarians, while the Arabs on the other side, comparatively a more cultivated, a heroic and chivalrous race, commenced victoriously their course of empire.—They conquered Spain, they besieged the walls of Rome and the island of Sicily in former times the granary of the civilized world was completely in their power.

From the fourth till the tenth century inclusive, the northern barbarians seem to have taken upon themselves the duty of colonizing the world. They established we may be sure no schools of literature; their conquests uniformly terminated in the feudal government which was a form of social existence constructed solely with a view to self-defence. It was a state of nature rather than a state of political existence. No legal and settled constitution protected individuals.—Rival chiefs led hostile sections of a country to war, and in every country where they completed their establishments, slavery was established and the land distracted and desolated with civil wars.

In such a state of affairs, what became of the chaste and elegant literature of the Augustan period? What became of the rational creed and pure morals of the early christians? What became of the dignity of the Roman laws? During the four centuries that preceded the tenth, Europe had been ravaged by these antagonist banditti, and after this mighty stream of barbarian warfare ceased to rush and devastate, an iron age of ignorance and wretchedness succeeded,—literature uncultivated and unknown, religion debased into a sort of masquerade, and rational law superseded by the system of composition for crimes of the highest order, and by appeals to what were called the judgments of God, in the practise of the duel. Sanguinary monsters wielded the sceptres of their respective kingdoms, and the characters of the Roman Pontiffs of that period were, to say the least of them, little calculated to redeem the depravity of the times. The truth is, that Rome was then no more. Her pride, her liberty, her arts and literature were extinct; and it is a melancholy fact, that no other part of the round world could furnish a living specimen of the science and literature that had expired in Rome. The eternal city bowed her neck, sullenly, to the yoke which she had long been accustomed to im-

pose upon her thrice-conquered conquerors, “and the Patrician ladies,” as is said by Dr. Brown, “who lately had reveled amidst the spoils of a subjected world, were beggars before the doors of their own houses.”

Now, referring to the causes which brought about the revival of learning in the fourteenth and fifteenth centuries, the first to be mentioned is the genius and character of the Arabians displayed in the various settlements which they held after their course of conquest. This is a people, who, amidst the gloom and depression of the dark ages, first rise to distinction, and give a fair promise of the brilliant dawn. The love of poetry was always, we are told, an essential feature in the Arabic character, at least so far back as the sixth century, the period of their authentic literary relics. The appearance of a poet in an Arab family, was hailed with congratulations by the neighboring tribes and assemblies, were annually held in some of the principal cities, where poets from all parts of Arabia contended for a prize, by reciting their compositions. Many of the Arabian Caliphs were distinguished for their love of literature, their zeal for the study of law, astronomy, mathematics and philosophy. In their wars with the Greeks they had contracted, like the Romans, a love of Greek literature, and in the reign of Mamun, many foreign scholars were patronised at his court. Many Greek works were translated into Arabic, and Colleges established in the principal towns of the empire. Scholars were furnished with the means of visiting foreign countries for literary purposes, and observatories built at Bagdat and Damascus. Even in the eighth century a love of science and the arts of peace began among the Mahomedans, to supersede their zeal for the Koran. The high natural character of the Arabians, their enthusiasm, their love of distinction and power, the rapidity of their conquests, and fortunate intercourse with the Greeks, were circumstances in their history, and properties in their character, which combined at the most disastrous period of authentic history, to rescue ancient literature from oblivion. Mahomet himself was a poet, and recommended the study of literature and poetry. It was not, however, till long afterwards in the course of succession, that the most eminent patrons of learning appeared. Abou Giafar Almansor and Haroun al Raschid deserve to be mentioned, the latter in particular, as a studious truth-seeker, a liberal importer of useful mechanical inventions. He was the friend and correspondent of Charlemagne,—he maintained a large company of poets in his palace, whose verses were praised and recited by the courtiers at Bagdat. But his second son, *Almamun*, cast into the shade even the praises of his father. He was the darling of the wise men of every country. The Magi, the Bramins, the Jews, the Christians of the Eastern Empire, and even the Greeks, brought their rare volumes to him,—the treasures of ancient learning. They were magnificently rewarded, and the poor as well as the rich subjects of his empire were encouraged and assisted to a degree, which, as seems to me, has never been exemplified by any

Prince or Monarch in Europe. This was a great man, but such is the effect of time, that great winding-sheet, as Lord Bacon expresses it, which wraps up all things in oblivion, that his name is almost utterly forgotten. Many others might be mentioned, whom it might be thought almost a sin to name, without paying the due debt of gratitude and praise. Reviewing comprehensively the history of this people, their love and reverence for learning, is a prominent distinction,—their remarkable attention to their own language, the dress and vehicle of their literature, was another. Their study of the immortal works of ancient Greece, their improvement of geometry, their invention of algebra, their proficiency in astronomy, geography and arithmetic, their high attainments in anatomy and botany, to say nothing of chemistry,—which even to this day bears many of the characters which they gave,—in all these our obligation is attested and confessed; and something of the good sense of their national character is exhibited by Abou Joseph, as he lay on his death-bed, in these words to his sons, “learn *all the sciences*,” says he to them, “if such be your disposition, with the exception of three,—judicial astrology, chemistry, and theological controversy;—the first, judicial astrology, multiplies the cares and uneasinesses of life; the second, chemistry, swallows up our property; and religious controversy engenders doubts, and finally destroys religion.

The second cause which may be mentioned as directly auxiliary to the revival of learning, is the crusades. The books composed during a single century on these fierce and romantic expeditions, would be alone sufficient, we are told, to form a great library. These crusades probably originated in the practise of private pilgrimages to Jerusalem for the performance of oaths or completing of penances; for such a practise had been usual so early as the fourth century. The Caliphs of Bagdat gave free permission to the christians to travel in Palestine on their pilgrimages to the Holy Sepulchre, and one of them, so little of religious jealousy then subsisted between the Arabians and christians, sent the keys of the sepulchre as a present to Charlemagne. Afterwards, when the Turks held possession of Jerusalem, the christian pilgrims were brutally insulted. They returned home no longer loaded with holy spoils, relics that had been touched by the hand or the foot of Christ. They were loud in their complaints, and breathed hostility against their oppressors. The cause was one which seemed to sanctify the revenge of the sufferers, and at length the idea was proclaimed of raising an army against the infidels. Pope Urban II, decreed the first crusade. His appeal to the passions of the people and superstitions of the age was responded to with wonderful enthusiasm. To rescue the holy city from the dominion of the infidels was represented and understood to be the paramount duty of the christian believer, and it is said not less than a million enrolled their names for the service, and bore arms in the cause.—They wore on their breasts the figure of a red cross, a circumstance which gave rise to their appellation of crusaders. Their force, before

they reached the banks of the Jordan, was vastly diminished. They marched, notwithstanding, against Jerusalem and took it, and dishonored their victory by acts of the most horrid cruelty.—They burnt the Jews in their own synagogue, and slew in the city seventy thousand of the inhabitants. What an appetite for slaughter had these fiery fanatics! Various similar expeditions were afterwards undertaken, which eventually proved signally calamitous to the multitudes engaged in them. However, their accidental and remoter effects were certainly favorable to the interests of mankind. The crusaders found in the East a state of cultivation far higher than their own, the habits and manners of a people much more refined, and a greater degree of scientific knowledge. In the city of Constantinople, which fell into their hands in the fourth crusade, and was held by them for more than half a century, English and French, Germans and Italians, were brought into contact with the illustrious monuments of the literature of Greece, and had an opportunity of becoming acquainted with the arts and sciences of the East. In particular, their residence and intercourse there had this most important effect, that they were powerfully impressed with a sense of the necessity and advantages of commerce. They learned the practice of it. They witnessed the process and use of manufactures. They saw the benefit derived from an extensive navigation. Their travelling to and fro made them better acquainted with geography, the relative situation, the climate and productions of different parts of the globe.—They were under the necessity of giving due attention to military tactics, which is essentially grounded on scientific principles. Their views of civil jurisprudence were mightily expanded, for it is certain that, even in the first crusade, they established in Jerusalem a court of assize, far superior in point of freedom and equity to any of the absurd institutions common in the West.—We know that they imported from the East a knowledge of the construction and use of the wind-mill. The great sacrifice of wealth, which the crusades required, tended greatly to subvert in Europe that feudal system which was established by those barbarous hordes that emerged so tumultuously into existence upon the decay and fall of the Roman empire, because the nobles, who devoted themselves and led their retainers to the rescue of Jerusalem, were led to dispose of sections of their extended territory to the merchants, in order to raise means for the supply of an army.—These expeditions, from the European states directed upon Asia, like a river that overflows its banks, not destroying but fertilizing the plains, thus resulted, under the ministry of heaven, in effects most beneficial to the then Western world; nor might one be charged with presumption who should infer, that the Father of all, in causing in this manner the wrath of man to praise him, had a view to confer the blessings of his light and truth upon a world then unknown and nearer still to the place where the sun goes down, to the peopling, for his own praise and glory, this new world into which we have been cast.

(To be continued)



## REVIEW.

LIFE OF LIEUTENANT-GENERAL HUGH MACKAY, OF SCOURY, COMMANDER-IN-CHIEF OF THE FORCES IN SCOTLAND, 1689 and 1690. By John Mackay, Esq., of Rochfield. Edinburgh, pp. 213. Quarto.

There are few characters in history more truly venerable than that of those men who stood up in the battle field against the princes of Europe, when they drew the sword in behalf of the papacy. The reformers had gained the victory on the arena of spiritual warfare. They had brought forth the scriptures from the obscurity in which for ages they lay concealed, and by weapons drawn from this armoury, they had assailed and subverted the strong holds of error and superstition. The saving truths of the gospel in their primitive purity they had unfolded, and the mantle which evil men had woven to conceal them, they had rent asunder. All things were prepared, and the nations were flocking in to partake of the gospel feast, when the kings and mighty over of the earth drew together their armies to overthrow the rising church. But their counsel was vain, for that God who had strengthened Luther and Melancthon and Calvin and Knox to war with spiritual wickedness in high places, stirred up the hearts of a different class of warriors, as noble and valiant to face the adversaries of his people, whether on the land or on the waters. Of these we might mention Frederick of Saxony and other princes in Germany, Gustavus Adolphus, Drake, Regent Murray and others, who by their fortitude and prowess, gained to themselves an imperishable fame, and became the benefactors of mankind. General Mackay, whose life is narrated in the volume now before us, belongs to this class of christian warriors, and our only regret in perusing it has been, that we had not a fuller detail of the private life of a man whose character had such elevation and excellence. We could have wished in studying the life of a soldier who had risen to the highest honors his king could bestow, and who in his exalted station remained faithful to his master in heaven, to have had some of his private meditations or epistles to friends, that we might the better estimate his character. It is a natural, and with certain modifications, a praiseworthy curiosity, which leads us to search into the private history of eminent individuals, for in this way we learn to appreciate their virtues and excellencies. There is a certain round of duties which are laid upon public men in their official capacities, and the mere performance of these is not always a test of their character. They act in this way, because it is required of them in the station they

hold in the world—the eyes of many are fixed upon them, and any failure in duty draws upon them the censure of the public. They may do many things honorable and excellent, and yet the motive which sustains them be of a sordid nature, but when we are admitted to witness them in their closets—when we peruse letters written to friends in the confidence of privacy, in which their motives of action, their views and feelings, their hopes and fears are all unfolded, we are then enabled to form a perfect estimate of their character, and to sympathise with them in their struggles in the cause of truth and righteousness. It is to be regretted therefore, that comparatively few such documents exist, to exhibit any thing like a full delineation of the christian character of General Mackay. The world in which we dwell has been aptly styled the land of forgetfulness. A century and a half ago, and the biographer would have been able to detail every particular from the living voices of friends who knew him and loved him for his work's sake. But years have passed away, and the bosoms which would have warmed at the piety and good deeds of the christian warrior are now cold, and the lips which could speak of them are sealed by the cold hand of death—nevertheless there are memorials which the Lord in his providence preserves of his faithful ones, and though they may not gratify our curiosity, are yet sufficient to make manifest the path on which they walked, and to confirm the truth of his promise, that the righteous shall be held in everlasting remembrance.

The work at the head of this article has many claims on public attention. We know not however, that more copies of it have found their way to this province than the one upon our table, and for this reason we purpose gratifying our readers with a fuller account of its contents than we should otherwise have thought necessary.\* The work has a peculiar claim on the sympathy of the christian public by the circumstances in which it was written, and to which the author refers in

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\* We may here observe that Mr. Mackay, the author of this volume, and his excellent lady, have long felt much interest in the good of our Presbyterian church in these provinces. Besides sending books to diverse of our ministers, they have with the assistance of friends in Edinburgh sent out three Missionaries along with Teachers to our neglected Highland countrymen in Cape Breton.

the preface. The pathetic lines of Milton, alluding to his blindness, are applicable to the author:—

“Thus, with the year  
Seasons return, but not to me returns  
Day or the sweet approach of even or morn,  
Or sight of vernal bloom or summer's eve,  
Or flocks or herds, or human face divine;  
But cloud instead, and ever during dark  
Surround me; from the cheerful ways of men  
Cut off, and for the book of knowledge fair  
Presented with a universal blank  
Of nature's works, to me expunged and raz'd,  
And wisdom, at one entrance, quite shut out.”

Like many other gallant officers, Mr. Mackay had cultivated literature in the midst of his professional duties, and, now, in his old age, deprived of the cheerful light of day, he has composed a narrative of the life of his brave, and as we may say, venerable ancestor.

General Hugh Mackay was descended from the chief of the clan Mackay, in Sutherlandshire, N. B. His ancestors, for many generations, had followed the profession of arms. One of them fought under the banners of Robert Bruce at the battle of Bannockburn, A. D. 1514; and another fell with the famous Gustavus Adolphus, at the battle of Lutzen, in 1632. Little is known of the General's early history. He was born in 1640, on the family estate of Scoury, in the parish of Eddrachillis, on the west coast of Sutherland, and, we are informed, had the advantage of a religious education under the eye of an excellent father.—When twenty years of age, he was appointed an Ensign in Dumbarton's regiment, now the Royal regiment, or First foot of the British line. This regiment, being lent by Charles the Second to the French king, was employed in the service of the Venetian Republic against the Turks. Mackay distinguished himself so greatly in certain engagements which took place in the island of Candia, in repelling the attacks of that warlike people, that the Republic presented him with a medal, as a reward for his services. In 1672, this regiment was employed by the French king in an expedition against the Netherlands, and the young warrior accompanied his fellows to that country. Mackay had followed arms as a profession, and dazzled it may be with the glare of military glory, he had not maturely reflected on the nature of the expedition in which he bore a part. The Dutch were a people who, by the good hand of the Lord, had broken the bands of Papal tyranny, and freed themselves from the oppression of Spain. They had established a free government, and this country was an asylum to our fathers in the days of persecution. Louis the Fourteenth, of France, with the design of crushing the Republic, sent an army of one hundred and thirty thousand into their country, and, as our Charles the Second was his ally, Mackay's regiment formed a part of the

armament. A christian soldier is a noble character, but he acts contrary to his high vocation when he draws the sword against the servants of the Lord. The only apology for Mackay's conduct, in accompanying the expedition, is to be found in the effect which military usages and glory had upon his youth and inexperience.—Nevertheless, he was dissatisfied with the work, and the best proof he gave of his dislike is to be found in his abandoning the French service, and joining the standard of the friends of freedom and of truth. “The horrors of this short but desolating campaign,” says his biographer, “of which Mackay was thus a reluctant spectator, if not an actor, made such a deep impression on his mind, as led him to entertain serious thoughts of retiring from the service of both sovereigns, and returning to his native country.” He did not return to Scotland, but, as we shall see, he abandoned the service both of Charles the Second and of the French king. But it may be asked, from whence came the counsel which made such a change upon the life and conduct of our hero, as to lead him to forsake the service of tyrants and join the faithful and the free. It came from the pious lips of one, who, though her voice was not heard among the deliberations of statesmen and warriors, yet possessed a wisdom which they lacked, and which all their glory and pomp could not supply. Doubtless it would have remained hid from the world, but for one of those intersections which often occur in the lives of two individuals, trained as if for each other, and brought together in a way which manifests the providence of God. Mackay was now retiring with aversion from French Cavaliers. His principles were congenial with those of the lady to whom he was now introduced. He was bred a Protestant. His father's pious counsels had continued to influence him since he left his native soil, and now that he is brought into the society of a christian family, in Holland, the word is blessed to his soul, and he chooses her people to be his people, and her God his God. But we must allow the author himself to unfold this interesting passage in the General's history:—

“While deliberating on this measure, Providence so ordered events, as to remove from his mind all doubts with respect to the course he ought to follow. His regiment, forming part of that division of the army, which under the orders of Turenne, took the town of Bommel, in Guelderland, it was his lot to be billeted on the house of a respectable widow lady, whose husband, the cavalier Arnold de Bie, had been burgomaster of the town. Here the grave and serious deportment of Captain Mackay, so different from that of most of his brother officers, whether French or English, attracted the notice of Madame de Bie, and her family, and gained their esteem. She had several daughters, of whom the three youngest being unmarried, were sent on the first rumour of the invasion, to Dort as a place of safety, and out of the way of the French cavaliers, Louis having, however, issued a proclamation, ordering all who had fled



from their habitations, to return forthwith, under severe penalties. Madame de Bie recalled her daughters from Dort, as her family now enjoyed the protection of a respectable Scottish officer, their inmate. Mackay had by this time become so domesticated in the family, as to participate in all their recreations: with Madame de Bie, he played her favorite game of chess, and read with her daughters. Under such circumstances, it was not likely that the young ladies and their protector could long remain indifferent to each other; and in fact, Clara, the eldest unmarried daughter soon made an impression on his heart. After some further acquaintance, he made his proposals in form. Madame de Bie, unwilling to give her daughter to a man who served the enemy of her country, at first opposed his addresses, but yielded when she found he was inclined to resign his present service, and enter that of the republic. Such a change, from the one service to the other, was at this time unusual, and attended with difficulties; but these being at length overcome, Mackay was transferred, with his rank of captain, from Dumbarton's regiment to the Scottish brigade, in the service of the States general. The only obstacle in the way of his marriage being thus happily removed, he was speedily united to Clara de Bie, the object of his affection, whose country he appears, from this date, to have adopted as his own."

Mackay, being thus happily united in wedlock with this pious and amiable lady, though he had by this time, in consequence of the death of his father in Scotland, succeeded to the family estate in Sutherland, did not desert the post of duty and of honor. He now received a commission from the Prince of Orange in the Scottish brigade, a body of men consisting of three regiments, whom diverse noblemen in Scotland had raised a century before at their own expense, and sent over to Holland, to aid the Republic in their struggles for their liberty and religion against the King of Spain. In the course of the changes in the political relations between the two countries, the brigade had become deteriorated in military reputation, but under the Colonelcy of Mackay, it regained in a war with the French its original character, and was esteemed one of the best disciplined in Europe. It was while matters were in this state, that James the Second became involved in a dispute with his people, in consequence of his own arbitrary and wicked proceedings. He now sent a demand to Holland for the return of his subjects serving in the Republic.—These consisted of the brigade and three English regiments. But the officers and leading men, knowing the designs of James, influenced the soldiers to reject the demand. It would appear that Mackay had been peculiarly zealous in opposing James' designs, for he excepted his name, along with five others, from the benefit of a pardon which he sent to the regiments, with the view of inducing them to return to his service. James' troubles continued to thicken around him, until he was compelled to abdicate the crown.—It is well known that this glorious revolution was

brought about by the nation inviting the Prince of Orange to come to their deliverance; and, in the expedition which William fitted out, Mackay commanded the English and Scot's regiments.—When William was invested with the regal power, Mackay was appointed Commander-in-Chief.—He fought James' famous General, Viscount Dundee, (a man noted for his persecution of the Covenanters), at the battle of Killiecrankie, and though Mackay's men gave way on this occasion, it was, as we shall see, through no fault of his.—It was on this occasion that Dundee fell under the effective fire of Mackay's men. We give the following brief description of this famous battle:

"During two tedious hours of a bright summer evening, both armies stood still, looking at each other. It was not therefore without the most intense anxiety, that Mackay beheld the sun sinking towards the horizon; and just as this feeling was wound up to its highest pitch, about half an hour before sunset, he perceived the Highlanders moving slowly down the hill, bare footed, and stript to their shirts. As they descended they quickened their pace, at the same time uttering a yell,

'So loud and dread,  
That ne'er were sounds so full of woe.'

Being drawn up in clans with little attention to order or regularity, their fire made but a slight impression on Mackay's men, who, marshalled in line according to the strictest rules of discipline then practised, reserved their fire till within a few paces of the enemy, when they poured it into his breast. By discharging in platoons, they were enabled to take a steady aim, and thus their fire told with dreadful effect on the thick and disorderly masses opposed to them."

The Highlanders, unaccustomed to the rules of regular warfare, threw away their muskets, and drawing the broad sword, rushed upon their adversaries. The ferocious attack of such a body of men so armed, was too much for the royal troops; in a few minutes they fell into confusion and gave way. We resume the concluding part of Mr. Mackay's narrative:—

"The General observing the foot give away, ordered Belhaven's and Annandale's horse to advance, and take the enemy in flank, the one on the left, the other on the right. Belhaven promptly obeyed but had scarcely brought his men to the front of the line, in order to wheel to the left flank, when they also began to give way, and turned about. Their example was speedily followed by Kenmore's, and one half of Leven's battalion, as well as by Annandale's troop, on the right. The General, perceiving the horse come to a stand and firing in confusion, and the foot falling away from him, spurred on his charger through the thickest of the enemy, hoping the horse would be piqued to follow his example; but all without effect,—he was supported only by one of his servants, whose horse was shot under him in advancing. Whithersoever he moved, the enemy made way for him, though alone, on which he remarks, 'that if he had but fifty resolute horse such as Colchester's with him, he had certainly by all human appearance recovered the day.'"

The following are General Mackay's reflections on this occasion, a trying one to a soldier who had studied the art of war under the best masters,

and had fought against troops of the highest discipline. The General's equanimity and pious resignation, are very remarkable :—

“Resolution and presence of mind in battle,” he observes, “being certainly a singular mercy of God, he deniyeth and giveth it when and to whom he will: for there are seasons and occasions, that the most firm and stout-hearted do quake and shake for fear. As Solomon saith, ‘The wicked flee, when none pursueth, but the righteous is bold as a lion;’ and though all sincere christians be not resolute, it is because it is not their avocation; for I dare be bold to affirm, that no truly sincere christian, trusting in God for strength and support—going about his lawful calling, shall be forsaken of him, whether military, civil or ecclesiastic: Not that sure victory shall always attend good men, or that they shall always escape with their lives; for experience doth teach the contrary; but that God, upon whom they cast their burdens and care, shall so care for them, that they shall be preserved from shame and confusion; and that they have his promises (by whom are the issues against death, and innumerable means inconceivable to us,—to redress the disorder of our affairs,)—to support their hope and mind in the greatest difficulties: As the General confessed, that immediately upon his defeat, and as he was marching off the field, he could not cast his thoughts upon any present means to redress his breach, but recommended earnestly unto God to direct his judgement and mind to fall upon such methods, as the success should manifest him to be the chief author thereof.”

There were many noblemen at this time in Scotland, who favored the cause of William and Mary, from mere political considerations. General Mackay acted from higher motives, as the following passage from a letter to Lord Melville, will shew :—

“If my endeavors or direction, or person or interest, can contribute anything to his Majesty's service and the promotion of this cause, your Lordship needs no ways to question it, hoping that God, (who hath been the author of so signal a deliverance, at the point of time when the ruin of the Protestant interest was projected and far advanced in the councils of men) will return, (after he hath let us see how little we have to trust to our own prudence or force) to be (in all such as he in his providence hath called or shall call, to have any direction in the advancement of this cause,) for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle from the gate.

“I confess that when I consider that proverb, whereof our Saviour made use against the false calumnies of the Jews as to his miracles, that a kingdom divided against itself cannot stand, I think I might have some grounds of apprehension of the fall of Scotland in some notable disaster, for there is nothing but divisions and factions in Parliament, in Council, in the Church and in the Country. But when I make reflection that it is the undoubted truth of God for which we stand up, and which I question not but our King and some of those whom he doth employ, (whether in the cabinet or in the field) do sincerely mind, and prefer incomparably above all temporal considerations (which in comparison are but a vanity,) I cannot but have some lively hope, that he will not leave unperfected a deliverance, which his providence hath thus far advanced, and for the accomplishment whereof, there are, without doubt, many faithful prayers daily put up to heaven in all Protestant churches of the world. Considering withal, that it is not for our sins and crimes against God, (though numerous and conscious to every one of us,) that we are hated of our enemies, but for our adherence to his saving

truth. I hope he shall do it for his own great name's sake which is invoked upon (and by) us, and for his truth, which, by their great advantages over us, would be spoken against and blasphemed by the enemies thereof. Therefore, though I am of opinion that the means to prevent trouble and unreasonable divisions ought to be diligently and carefully used, I labour to support always my hope by the contemplation of God's almighty power, and over all present providence and direction, overruling all the actions of his creatures good and bad, so that all things must tend to the end which he hath proposed to himself concerning them, in his eternal, unchangeable, righteous and holy counsel: and as he wanteth not innumerable means inconceivable to us, to redress that which we in our finite judgment think is unredressible, so is he bound to no means. Therefore, my Lord, let every faithful servant of God, called to any public administration, make use of such reflections for his support in difficulties, but not for an occasion of tempting providence by neglecting the means; for I must take the liberty to say, that the interest of the service, and the means of restoring peace in Scotland, hath been too long neglected, and that for my own part. I had lost my patience so far, that I often wished I had never been employed in it, but I consider that the heart of the king (who hath made choice of me for service) is in the hand of the Lord, from whose providence I also wait for a favorable success thereto, notwithstanding of all those difficulties and clouds overshadowing this comfortable blink of the deliverance of the Protestant churches of Europe, which he can quickly dissipate after he hath tried our faith, and retired our confidence from the arm of flesh to fix it in him. The tenor of your Lordship's letter, (which seemed as well to regret as to apprehend the present state of affairs dangerous at that rate, that the Protestant interest may be judged to lie again at stake) hath given occasion to this discourse, and assure yourself, my Lord, that if the prospect of all the advantages which the world can propose, should come in the balance, it would weigh in my estimation, no more than the wind in comparison of the Protestant interest, for which, with God's strength, I shall cheerfully sacrifice all that can be dear to me on earth, which is all at present from, my Lord, your Lordship's most humble servant,

“H. MACKAY.”

Though General Mackay was repulsed at Killiecrankie, he conducted his retreat with such consummate skill and judgment, that he deprived the enemy of all the advantages of their success. The battle was fought on Saturday the 27th July, 1689. Mackay conducted his troops through a hostile country, to Stirling, in safety. He reviewed them in Stirling park, on Wednesday the 31st, and at two o'clock of the same day, he was on his march to Perth to face the enemy. But we have not space to enter into the details of the war. The Highlanders were defeated, and the campaign was ended with placing garrisons in their country. It was at this time that the General erected a fort at Inverlochy, which exists to this day, and received its name of Fort William, in honor of the new Sovereign.

Though the north of Scotland was thus subjected to the new Government, Ireland was still the stronghold of disaffection. The mass of the people being Roman Catholics, were attached to James. In May, 1691, General Mackay proceeded



to Ireland, to join William's troops, which were then engaged in active service. Here, by his skill and gallantry, he greatly aided the royal cause. At the siege of Athlone, Mackay commanded the division which took the town. The following is the description of this hazardous enterprise :—

"The Shannon was passable only during the heat of summer, and even then but for a space barely sufficient to admit of twenty men abreast. The ford was rugged and full of large stones, so slippery that they caused the men to stumble almost at every step. Two thousand men were destined for this daring, if not desperate enterprise, forming six regiments, one of which was Mackay's own, commanded by his gallant nephew, Lieutenant-colonel the Honorable Æneas Mackay, so often already distinguished. The men being paraded, Mackay addressed them in terms suited to his own religious character, and their peculiar circumstances, standing as they did at present, perhaps, on the brink of eternity. He exhorted them to keep steady, and, as much as possible, well closed while in the water, so as to issue out to the attack in a dense mass; representing to them, at the same time, the all-important necessity of making a vigorous onset, for on this almost alone (humanly speaking) hung the issue of the contest,—the smallest check on such occasions, generally proving fatal.

"After seeing the advance enter the water, led by Colonel Gustavus Hamilton, and the gallant young Prince of Hesse Darmstadt; he stationed an aide-de-camp on the bank, to repeat his instructions to each regiment as it entered the river; and matters being thus arranged, fearlessly plunged into it himself, the water up to his waist, under a hot fire of grape and musquetry, from which, however, through the mercy of God, he escaped himself unhurt, with the loss of no more than fifty of his men! So soon as they reached the opposite bank, the soldiers, animated by the example of their commanders, scrambled up the breach as they best could, one helping another, but scarcely knowing how they were enabled, either to pass the river, or enter the town. Having gained the summit, they formed into two divisions, one of which, led by Mackay, took to the right, and the other, by Tettau, to the left, both scouring the ramparts, and driving all before them, till they met on the opposite side of the town, to the utter dismay of the garrison as well as of the inhabitants. Of the former one thousand were slain, though no quarter was refused, and within an hour from his entering the river, Mackay was in complete possession of the town. Having secured the guns on the land side, he turned them against the astonished St. Ruth, (a French General,) who never dreamed of the passage of the Shannon being forced, or of the town of Athlone being taken in such a manner, and would scarcely believe the intelligence, till he had ocular demonstration of its truth."

Burnet speaking of this action, says: "It was executed by Mackay with so much resolution, that many ancient officers said it was the gallantest action they had ever seen."

It was about this time the General drew up a code of regulations for the army, and in the conclusion of the work, there is the foregoing passage, a strong testimony of his fidelity to his heavenly master :—

"Lastly, when all dispositions are made, and the army waiting for the signal to move towards the enemy, both officers and soldiers ought seriously to recommend,

together with their souls and bodies, the care and protection of the cause for which they so freely expose their lives, to God, who overruleth the deliberations and councils, designs and enterprises of his creatures, and on whose blessing alone, the success of all undertakings doth depend; which they may do in these, or the like words :—

#### A PRAYER.

'O, almighty King of kings, and Lord of Hosts, which, by thy angels thereunto appointed, doth minister both war and peace. Thou rulest and commandest all things, and sittest in the throne judging right; and therefore we make our addresses to thy divine Majesty in this our necessity, that thou wouldest take us and our cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us, for thou givest not always the battle to the strong, but canst save by many or by few. O, let not our sins now cry against us for vengeance, but hear us, thy poor servants, begging mercy, and imploring thy help, and that thou wouldest be a defence for us, against the enemy. Make it appear, that thou art our Saviour, and mighty deliverer, through Jesus Christ, our Lord. Amen."

It was a familiar saying of General Mackay's, that "every bullet has its billet," and the truth of the aphorism was soon to be verified in his own case. The Irish war was ended, and King William's Government established. Mackay now returned to England, and repaired with the King to Holland, with the view of curbing the ambition of Louis the fourteenth, of France. The General was appointed to the command of the British infantry,—a station which shewed the esteem in which William held his services. The united army was commanded by William, in person, aided by other foreign Generals, to whom he was said to be partial. And now it was that our Protestant hero closed his honorable life, at the battle of Steinkirk, on the 3d of August, 1692.

Burnet, in his history of his own times, gives us the following account of the General's death :—

"Mackay being ordered to a post which he saw could not be maintained; he sent his opinion about it, but the former orders were confirmed; so he went on, saying only, 'The will of the Lord be done.' And the words," continues his biographer, "with which he gave utterance to this pious ejaculation, are the last which he is recorded to have spoken.

"In this desperate action, 5000 men on the side of the confederates, are said to have been killed or wounded, and of these 3000 Scots and English, in obedience to a rash and criminal order of Count Solms. Among the killed there were, besides the brave Lieutenant General Mackay, (for so he is usually denominated,) Sir Robert Douglas, Sir John Lanier, the gallant Earl of Angus, in his twenty-third year, Colonel Hodges, grandfather of Colonel Gardiner, Colonel Roberts, and many others of inferior rank.

"Mackay being mortally wounded, his servant leaped up on horseback behind, to conduct him to the rear, but before he reached it, the vital spark had fled. The servant was of the same name and country with his master, and attended him through many a bloody campaign. The King, to testify his approbation of his faithful services and tried attachment to his master, gave him a regimental quarter-master's commission, in

which situation he acquired such a competency, as enabled him to lay the foundation of a respectable family now existing in the Highlands. His Majesty attended Mackay's funeral, and so soon as his remains were laid in the grave, exclaimed, 'There he lies, and a braver or better man he hath not left behind him.'

"Conversing some days afterwards on the subject of the battle, and the character of the officers who had fallen, he expressed deep regret for the loss of a particular individual whom he named. A person present ventured to observe with surprise, that his Majesty did not mention his old and faithful servant, Mackay; to which the King replied, 'the individual I spoke of, served me with his soul, Mackay served a higher master and has his reward.'"

We have extended our review of this able and interesting narrative so far, that we have no space left for farther observations. We agree with the excellent author, that the life of General Mackay abundantly refutes the superficial assumption, that piety to God, is inconsistent with excellence in the military profession. It was a common saying, we are told, among the Dutch soldiers, that General Mackay knew no fear but the fear of God. And in the many battles which he fought, (and we have only mentioned a few,) we have an additional proof of the Scripture declaration, that the righteous man is bold as a lion.

## PROCEEDINGS OF COMMISSION OF SYNOD.

An Adjourned Meeting of the Commission was holden at Hamilton, on the 8th instant, at which the following Members were present, viz :—Mr. Robert M'Gill, Moderator; Mr. William Rintoul, Mr. Andrew Bell, Mr. Mark Y. Stark, Mr. Daniel Allan, Mr. Alexander Gale, Mr. Donald M'Kenzie, Mr. Angus M'Intosh, Mr. Alexander Gardiner, Mr. William M'Killican, Mr. James Smith, Mr. Archibald Colquhoun, and Mr. David Rintoul, Ministers; and Mr. William Craigie, Mr. Alexander Fee, Mr. Angus McKay, and Mr. Robert Martin, Ruling Elders.

The Minutes of the preceding Meeting of Commission, at Kingston, on the tenth day of July, having been read, it appeared that the adjournment had taken place with the view of affording time for the preparation of certain documents connected with the Academical Institution, proposed to be established by the Synod, and respecting the relations of the Church with the Civil Government.—It also appeared that the following Committee had been appointed to extend the draft of the Act of Incorporation of Trustees of said Academical Institution in proper form, with instructions to have the same introduced into the Legislature during next Session, and to watch over its progress therein, viz :—The Moderator, and Mr. William Rintoul, Mr. Mark Y. Stark, and Mr. Peter C. Campbell, Ministers; and Mr. William Craigie, Mr. Thomas M'Kay, and the Honorable John Hamilton, Ruling Elders.

The Commission proceeded to consider the business referred to them by the Synod, respecting the establishment of a College for the education of youth, and particularly for the education of candidates for the Holy Ministry, and had read the deliverance and instructions of Synod in regard to the same. There was also produced and read, a letter from the Reverend Doctor Welsh, of Edinburgh, to the Reverend Doctor Cook, of Quebec, late Moderator, written by appointment of the Acting Committee of the General Assembly for promoting the religious interests of Presbyterian settlers in the British Colonies, in which it is intimated, that the Church of Scotland is most

desirous that a University should be established in this colony, to secure, for Presbyterians therein, a complete course of education, and especially to afford opportunities to young men of promise, whose views are directed to the Holy Ministry, for attaining those literary, scientific, and theological acquirements required by the laws of the Church of all entrants into the sacred office, and offering in the meantime, and until such College shall be brought into operation, to grant bursaries to a certain number of young men, having views to the Ministry, and recommended by the Synod, during the whole period of their study at a Scottish University. Wherefore, the Commission unanimously agreed to record their grateful sense of the consideration with which the General Assembly's Committee have always met the views of the Synod, and especially on the present occasion, in this renewed declaration of their concurrence in regard to the establishment of a College, and in the liberality proffered of providing five bursaries, with a view to relieve, in some degree, the distressing want of spiritual laborers in this portion of the vineyard of Christ. Yet, inasmuch as previously to the receipt of the letter of Dr. Welsh, the Synod had resolved to encourage young men having views to the Ministry, to enter on a course of study, under the direction of Presbyteries in this country, and had also enjoined the Commission to apply to the Legislature of Upper Canada, during next Session, for an Act of Incorporation for a College, and to proceed with all diligence, and in such manner as they may deem best, in obtaining contributions for the establishment and support of such College, the Commission feel themselves bound to use their utmost exertions to carry out the measures contemplated by the Synod, being fully persuaded, at the same time, that the general interests of education in this province loudly call for such an institution, and that the wants and well-being of the Presbyterian Church render it indispensable that young men, designed for the Ministry, should be educated within the colony. The Commission, moreover, being fully aware that many parents, desirous of an academical education for their sons,



could not afford the expense of sending them to Scotland, and maintaining them at a University there, even if they could overcome the reluctance they naturally feel, to be separated for years from their children; and taking into view, on the one hand, the utter inadequacy of any supply of preaching that could reasonably be expected for the colony by this arrangement, and the risk of frequent and serious disappointments, in regard to the bursars, which it involves; and, on the other, the number of destitute congregations and settlements already under our charge, and the large and rapid increase of the Presbyterian population, which we continue to expect through emigration from the parent state, agreed to record their deliberate and solemn conviction, that to admit any farther delay in carrying into effect the measures contemplated by the Synod, would be a dereliction of a most sacred duty, and prove detrimental in the highest degree to the best interests of those for whom we are bound faithfully to watch, as those who must render an account unto the Judge of all.

Constrained by these considerations, and encouraged by the declarations made at different times on the part of the General Assembly, the Commission resolve, in the strength of God, to proceed forthwith to carry into effect, as far as possible, the intentions of the Synod in this matter; and with this view to make an immediate appeal to the liberality of the Church and the community at large in this colony, authorise the Moderator, in the meantime, to intimate to the Committee of the General Assembly our entire confidence in the support of our people, in reference to this object; and we purpose to set apart, in the first instance, and within six months of this date, the sum of five thousand pounds, to be invested in proper securities in the colony, for the endowment of one theological professorship, and earnestly to request that the Committee of the General Assembly will appropriate an equal sum, for the endowment of another professorship, and thereafter look out for two Ministers, of suitable qualifications, who may be willing to accept of these professorships in the Scottish Presbyterian College of Canada, and appoint them to the same; and farther, to suggest to the said Committee, the propriety of an immediate application to the Imperial Government in behalf of the College, and of their availing themselves of the aid of the two professors, who may be appointed during the period that may elapse between the time of their appointment and their departure for this country; to draw the attention of the christian public in Scotland, and of our friends in England and Ireland, to the claims of this infant institution, and to use every exertion to collect funds, so, that with the contributions that may be obtained in the colony, a sufficient provision may be made for the efficiency of the institution, in the endowment of the necessary professorships, and the erection of buildings, and the collection of a library and philosophical apparatus.

The Commission appointed the Reverend Mr. Rintoul to prepare a draft of a circular Address to the Church and the community at large in these provinces, setting forth the intentions of the Synod in regard to the establishment of a College, and the

claims which this object has on their liberal support; said draft to be presented to the Commission as soon as possible.

The Commission adjourned till tomorrow at 9 o'clock, A.M.

On the 9th instant, the Commission met pursuant to Adjournment. After reading the Minutes of yesterday's proceedings, the Commission proceeded to make farther arrangements respecting the contemplated College. A resolution was moved and agreed to, of the following tenor:—That the Moderator be appointed to write, in name of the Commission, to the Committee of the Glasgow Colonial Society, acknowledging in suitable terms the interest which they have taken in the scheme of a College in this colony for general education, and especially for the education of candidates for the Ministry, informing them of the measures which the Church here is originating for carrying out that scheme, and soliciting the co-operation of the Committee, in the way of contributing to the endowment of professorships and scholarships, and the erection of suitable edifices for the College.—It was further agreed, that letters, of similar import, be addressed to the several Presbyteries in England, and to the General Synod of Ulster.

The Commission then proceeded to nominate Committees to obtain contributions in the several Presbyteries under the jurisdiction of the Synod, and appointed the Clerk, with the Reverend Mr. Stark, and William Craigie and Andrew Steven, Esquires, to prepare a circular, in accordance with these arrangements, for the information and direction of said Committees.

The Commission had next under consideration a communication from Kingston, respecting a lot of land which was deemed suitable as a site for the College, and after deliberation it was resolved, to decline the purchase of said lot, under present circumstances. The Reverend Mr. Machar, and John Mowat and Alexander Pringle, Esquires, were, at the same time, authorised to select a lot within or closely adjoining Kingston, and of from ten to twenty acres in extent, and, in conjunction with the Moderator and Clerk of Synod, to conclude the purchase of such lot if they see meet.

The Commission called for the draft of the circular respecting the College, which was given in by Mr. Rintoul, read and approved, and ordered to be printed.

The Commission then called for drafts of petitions and memorial respecting the relations of the Synod with the Civil Government, and the same having been given in, read and maturely considered, were amended and approved, and committed to the Moderator, with Messieurs Stark and McIntosh, to superintend the engrossing and transmission of them to the proper quarters.

Messieurs Rintoul, Leach and George were appointed a Committee to confer with His Excellency the Lieutenant Governor, respecting the appointment, intimation and observance of days of fasting and thanksgiving, according to the instructions of Synod.

The Commission thereafter was closed with prayer.

## MISSION TO TAHITI.

(Continued from page 299.)

The contest which drove the Missionaries from Tahiti, had been equally injurious to the interests of the King, as he had to retire to the neighbour-  
g Island of Eimeo, where he lived in exile. Here adversity appears to have been the means of humbling him and leading him to enquire after the truth, and accordingly, when the Missionaries returned from Port Jackson, the King greeted them with a cordial welcome. Pursuing his enquiries, he became so convinced of the truth of the gospel, that on the 18th of July, 1812, he expressed a wish to be admitted by baptism into the church. The tidings of Pomare's conversion caused much joy to the friends of the mission, nevertheless, they were saddened in no small degree by the death of three of the wives of the Missionaries, and one child, which happened at the same time. The King now began to declare openly against idolatry, and to commend the christian faith to his people. Along with some chiefs who were friendly to his cause, he sailed for Tahiti, with the view of reinstating himself in his dominions, and when he reached the island, in his letters to the Brethren, he continues to breathe after higher attainments in the divine life.

The Missionaries now sent over two of their number from Eimeo to visit Tahiti, and to confer with those whom they had heard were favorable to the true religion. The result of their enquiries was encouraging. They found some "had cast away their idols, and were stretching out their hands in prayer to God." The exemplary conduct of Pomare also, at this time, was most favourable to the Christian cause in Tahiti, as it led the people to examine into the claims of their former idols, and to consider the arguments they had heard in favour of the christian faith, so that we find the Missionaries saying, "convictions stifled years ago, and instructions as we thought thrown away, seem now to take effect." Three months after this we find their schools prospering—the attendance being between forty and fifty,—their assemblies also for worship were numerous,—the christian people moreover had prayer meetings among themselves, so that they received the name from the Islanders, of Bure Atua, or praying people.

After an absence of two years the King returned to Eimeo, attended by a number of people who professed to worship the true God. The rebel idolators during all this time, were addicted to intoxication and many enormities. They manifested too a strong hatred toward the christians—

they wounded one and murdered another, and not satisfied with these acts of hostility, they entered into a conspiracy to destroy the whole society of christians, which was to have been executed on the 7th July, 1815. The christians, however, hearing of this fled in their canoes to the Missionaries at Eimeo. While on this island, Pomare continued to exert himself in favour of the christian cause, in seeking to turn the chiefs from the worship of the false gods.

Several of the fugitive christians in Eimeo being invited to return to Tahiti, the king accompanied them. At their landing they were fired upon by a party of the idolators, but the fire not being returned, and Pomare sending an embassy, a peace was concluded for the time between them. Fear and apprehensions, however, continued to haunt the minds of the christian party, and these as the event soon showed were well founded.

The christians had assembled for worship on the 12th November, 1815, including the people from Eimeo, they amounted to about eight hundred, the king also was present. The prophet of the idolators assured them of an easy victory, expecting that on that occasion, the christians would be off their guard; but as the Missionaries observe, "in this they were mistaken, we had warned our people before they went to Tahiti of the probability of such a stratagem being practised should war take place, in consequence of which many attended worship under arms." They had piquets moreover, stationed at proper places, who gave intimation of the approach of the rebels. Divine service was just about to commence, but the cry of war produced some confusion. At this moment Pomare came forward and calmed the people, and at his suggestion, the service proceeded so far that a portion of scripture was read and a prayer addressed to the Almighty, when it closed.

The two armies soon met in hostile array, and after an obstinate struggle, in which the issue for a long time seemed to be doubtful, victory at length declared in favour of the christians. On this occasion, the king shewed the benevolent spirit of the religion he professed, in forbidding any pursuit of the vanquished. He despatched, however, a party of his men to demolish the idol temple, which was done accordingly, the great idol at the same time was taken from his place, and after being treated in a contemptuous manner was "riven up for fuel;" "This was the end," says Mr. Ellis, "of the principal idol of the Tahitians, on which they had long been so deluded as to suppose their destinies de-



pended, and which had been the occasion of more desolating wars for the preceding thirty years, than all other causes combined. Their most zealous devotees were in general convinced of their delusion, and the people insisted in declaring that the gods had deceived them."

The moderation of the king in the hour of victory, and the clemency which he manifested to the vanquished, so unusual in Tahiti, gained him the favour of all the people, so that he soon found himself established in his father's throne. The excellent results of this victory soon began to appear; the idolatrous temples with their idols and altars were abolished; those who had hitherto been Pagans sent messengers to the king, asking that men might be sent to teach them of the true God. In short, "schools were built and places for worship erected, the Sabbath was observed, divine service performed, child murder and the gross abominations of idolatry were discontinued." The work of reformation too was not confined to Tahiti. One of the Missionaries in 1817, taking a retrospective view of this, says—"the worship of the true God, and the profession of christianity is general throughout Tahiti, Eimeo, Tapuamanu, Huahine, Tahia, Raiatea, Borabora, and Merua. In Tahiti there are sixty-six chapels built, and in Eimeo sixteen. The people assemble for worship thrice every Sabbath, and on every Wednesday evening."

The year 1817 was famous in the annals of the South Sea Missions, as no less than eight additional labourers with their wives arrived to aid the brethren in their labour of love. It was on the 13th of February of this year that Mr. and Mrs. Ellis arrived. In his Polynesian researches he tells us that when he went for the first time to the chapel and witnessed a native congregation of seven hundred people engaged in divine worship, he felt a desire to tell them by an interpreter of the pleasure it afforded him, but he adds—"my feelings were too powerful, and I was obliged hastily to retire in silence from this delightful scene."

Mr. Ellis brought along with him a printing press which was set up in Eimeo, and on the 30th of June the king at the desire of the Missionaries printed the first sheet, when the novelty of the machine, the ease with which it might be moved, and the distinctness of the typography filled him with astonishment. Multitudes flocked from all quarters to see the press at work—the doors and windows of the house were crowded, and every crevice occupied with people desirous of witnessing the sight. Large editions of the spelling book, the Tahitian catechism, the Gospel of Luke, and a collection of scripture extracts were in time printed and sold to the people at a small price.

The Mission which had been broken up by the rebels at Matavai in Tahiti, was re-established in

the end of this year—and all hindrance from the rebel chiefs being now removed, other districts were chosen as Missionary station. On the 13th of May, 1818, a meeting was held for the purpose of forming an auxiliary to the Parent Society in London, when the king introduced the subject to the numerous assembly in a very judicious and interesting speech. The king's proposal being unanimously agreed to, the rules of the auxiliary were printed, and a copy placed in every place of worship in Tahiti and Eimeo.

The king hearing of the great cathedrals in Europe, and desirous of imitating them as far as he could, built a chapel of large dimensions. It was in length seven hundred and twelve feet and in wideness fifty-four. It contained within it three pulpits in which the brethren might preach to different congregations without confusion. It was called the Royal Mission Chapel, and was opened on Tuesday the 11th of May, 1819. On this occasion there were present between five and six thousand people, and three of the Missionaries preached appropriate discourses; the following day was devoted to the affairs of the Missionary Society, it being the day of their annual meeting. The same number of sermons also were preached as on the preceding day. Thursday the 13th was set apart for the promulgation of the laws which the Missionaries at the requests of the king and chiefs had drawn up. They consisted of eighteen articles, and were read by the king himself in the presence of an assembled multitude. After he had ended, the chiefs and people signified their approval by lifting up their hands. "This interesting scene," says Mr. Ellis, "may be better conceived of than described; to see a king giving laws to his people with an earnest regard to the authority of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us." The following Sabbath, the 16th, was remarkable for an event not less affecting, if we consider it in its consequences, this was the baptism of the king; the ordinance was dispensed by the Rev. Mr. Bicknell, who afterwards tendered to him an address urging him to walk worthy of his high profession. A considerable number of the chiefs and people being baptized were formed into a church, all which appears to have given the Missionaries much joy.

The Rev. Daniel Tyerman and George Bennett, Esquire, reached Tahiti as a deputation from the Parent Society in London, on the 26th September, 1821. These gentlemen appear to have been much satisfied with the work at Tahiti, as in writing to the directors, they say—"truly the half was not told." The Mission suffered a severe loss in the death of the king, which happened on the 7th of December, same year. Pomare the second left

behind him a son, but being young in years, a regency was appointed to act in his name. The Missionaries complain that there now began to be a general relaxation of the salutary laws which had been enacted in the preceding reign, and intemperance began to prevail. The coronation of Pomare the third was celebrated in April, 1826—the Missionaries and Deputation attended on the occasion. He did not, however, long enjoy his honours, as he died on the 11th of January, 1827. The succession now devolved upon Amata, the sister of the young king who also received the name Pomare. Intemperance still increased among the natives, chiefly in consequence of their intercourse with foreigners touching at the island. One Missionary, however, who visited Tahiti in the end of 1828, says that “large and attentive congregations attended at almost all the places of worship.” And in 1830, another writes, that “Tahiti is advancing in civilization.” In the beginning of 1831, serious differences arose between the queen and the principal

chiefs of the island, and just as they were about to meet in battle, Captain Sandilands of his Britannic Majesty’s ship the *Comet* arrived at the island, who with the powerful assistance of the Missionaries restored peace between the parties.

In 1833 ardent spirits were introduced to a great extent among the natives in consequence of their being given in barter for produce. In this year also, war arose between the queen and certain insurgents on the grounds of her marriage, and the parties having met, fourteen of the insurgents fell, and five of the queen’s party. As a remedy against the abuse of ardent spirits, the Missionaries introduced among the people temperance societies, and in April, 1834, the chiefs passed a law prohibiting the use of them, and forbidding their importation. In consequence of these exertions of the friends of temperance, the use of ardent spirits was greatly diminished, and the natives were more punctual in their attendance on ordinances.

#### THE REVEREND EDWARD IRVING.

The Rev. Edward Irving, of Newman Street Chapel, is the only other among the lately deceased metropolitan ministers of the gospel, whom I shall notice. He was, while he continued in connection with the Church of Scotland, or rather I should say, before he adopted those extravagant notions with which he latterly identified himself, decidedly the most popular preacher in London. More, perhaps, has been written about Edward Irving than about any other of his pulpit contemporaries, and yet much remains to be written before his character can be properly understood. Though having had the happiness of knowing Mr. Irving personally, my knowledge of him was not sufficiently intimate to enable me to speak with confidence of all the constituent elements of his character. Still, I knew enough of him, or have had enough of facts and anecdotes respecting him, communicated to me by those who were his most intimate friends, to feel quite satisfied in my own mind, that seldom have a greater amount of unfeigned piety and a larger measure of intellectual power, been blended together in one individual.

But the limited space to which, from the plan of this work, I must necessarily confine myself, precludes the possibility of my adverting at length, in the shape of formal discussion, to the character of Mr. Irving. I must content myself with relating some anecdotes of him, illustrative of his character, which have not before appeared in print, and mentioning a few facts not hitherto stated, which will contribute to the same end.

He always felt the most entire assurance, even when an obscure country schoolmaster, that he would one day rise to distinction and importance in the world; and when appointed assistant to

Dr. Chalmers, then minister of the Tron Church, Glasgow, he thought his convictions would forthwith be realized. The result however, was not, as he expected. He was regarded by the people of Glasgow, during the three years he labored in the work of the ministry among them, as a passable preacher, but no more. The truth was, that the circumstance of preaching from the same pulpit, and to the same people, and what is more, on the same days as Dr. Chalmers, must necessarily have prevented his talents being duly appreciated. Dr. Chalmers was then, as now, regarded as the prince of preachers, and the people among whom he steadily labored, were so excessively partial to his ministrations, that they could scarcely recognise merit of any kind in any one else. But for this prejudice against every other minister, as compared with Dr. Chalmers, I am sure that people so proverbial for their shrewdness as the inhabitants of Glasgow, could not have failed to discern and duly appreciate the talents of Mr. Irving.

But though the reverend gentleman quitted Glasgow, and came to London without the slightest reputation as a preacher, he still felt in all its force the conviction before referred to, that he was destined, through his own talents, one day to achieve no ordinary eminence as a minister of the gospel. A friend of mine, himself one of the most popular preachers in the metropolis, has mentioned to me a fact which is strikingly corroborative of this. The reverend gentleman to whom I allude, having accidentally met with Mr. Irving in company, very soon after he came to London, and before his name had appeared in any of the public journals, chanced to remark to him, that coming as he did to the me-



tropolis, under such high auspices as those of Dr. Chalmers, there was every reason to hope he would succeed in his capacity as a minister of the gospel. "Sir," said Mr. Irving, somewhat bridling up as if his vanity had been touched—"Sir, I do not come here under the auspices of any man; I came here relying entirely upon my own resources." The event shewed, as every one is aware, that the reverend gentleman's reliance was not misplaced.

I think there can be no question that Mr. Irving was inordinately fond of popularity; and I believe there can be no doubt that it was to attract attention, that at a public meeting of the London Missionary Society, he drew out in the presence of thousands of persons, his gold watch, and handing it to the Secretary of the institution as a contribution to its funds, said, "silver and gold I have none, but what I have I give thee." But while thus so ardently panting after distinction, it is a fact which cannot be too much dwelt on in his praise, that when he had reached the very summit of his reputation, so far from his head becoming dizzy, or his heart haughty with his unprecedented popularity, he continued the same calm, humble, unsophisticated man he was before. At the very time that the princes and nobles of the land were crowding in such numbers\* to hear him preach, as to fill the whole of Hatton Garden, and a large portion of Holborn, with their splendid equipages; at that moment it was his delight to visit and converse with the poorest of his people, and to exhibit to them, and to all men, the greatest mildness and modesty of demeanour. I may here mention a fact which strikingly illustrates the humility and kindness of his disposition; namely, that he was never known on any occasion to pass the poor unnoticed when in company, which, in the hey-day of his popularity he often was, with the noble and great ones of the earth, but that he always showed as much respect and attention to the poorest as to the richest and greatest of the land. At this time he resided at Clarendon Square, Pentonville, and might almost every day be seen walking about the square and the adjoining streets, carrying in his arms his own child, then not twelve months old.

And here I ought to remark, that Mr. Irving was exceedingly fond of children. Perhaps there are but few fathers whose affection for their offspring is so intense as his was. I have great reason to believe, that the loss of a child, to whom he was devotedly attached, so deeply affected his mind, as in a great measure to prepare him, by a process which I will rather leave to be inferred than distinctly to state it, for the adoption of the extravagant views which unhappily characterized the latter years of his life.

Mr. Irving's affection, though of course peculiarly strong in the case of his own children, was not confined to them. He loved children in the aggregate, and could enter with his whole soul into their innocent feelings and recreations. I

may here mention an incident, which, though perfectly trifling in itself, shows how deeply he could sympathise with children in their little distresses, and how much he could enter into their feelings. A little boy, five or six years of age, the son of a friend of my own, had been one day playing at his ball against a dead wall near Exmouth-street, Pentonville, when the ball had somehow or other got fixed on the ledge of the wall. The boy, child-like, began to cry, thinking he would never get his play-thing again. Several persons passed, but took no notice of the tears of the young innocent. At last Mr. Irving came up, carrying in his arms in the way already described, his own child, when seeing the boy in distress, he inquired what was the matter. The child sobbed out in accents which were barely intelligible, that his ball had stuck on the wall, and that he could not get it down. "My dear little fellow," said Mr. Irving patting the boy on the back, "don't cry; but show me where it is." The child pointed to the place. Mr. Irving advanced to the wall, though one of the tallest men I have ever seen, it was not until after he had made two or three efforts on tip-toe, that he succeeded in reaching it. He handed it to the now-overjoyed boy, and again patting him on the head, said to him in his own peculiarly kind and gentle accents, "Do not throw it up there again." This incident may appear to most persons trifling. So it, doubtless, as before remarked, is, considered in itself; but to me it is very interesting, as illustrative of the singular amiableness of Mr. Irving's mind, and the cordial manner in which he could enter into the feelings of little children; and this too at a time when being in the very meridian of his popularity, his thoughts might have been supposed to be occupied with matters of a different nature.

So long as Mr. Irving continued in connection with the Church of Scotland, his Sabbath-day sermons were as remarkable for their length as for their originality and eloquence. They seldom occupied less than an hour and a quarter in the delivery; frequently he preached from an hour and a half to two hours at a time. On one occasion, when preaching on behalf of some religious institution, the London Missionary Society, if my memory be not at fault, more than three hours were occupied in the delivery of his discourse. His prayers in public were not proportionably long, though usually as long as is customary among Dissenters. In private meetings, however, Mr. Irving's prayers were often extended to such a length as to occupy as much time in their utterance, as is devoted by many of the metropolitan clergy to the delivery of their sermons. The reverend gentleman's lengthened prayers at private meetings, either in his own house or at the house of friends, were sometimes attended with rather ludicrous circumstances. Having on one occasion accepted an invitation to a tea-party, at the house of a near relative of an Alderman of facetious celebrity, Mr. Irving, before departing proposed, as he very often did on similar occasions, to improve, in a spiritual sense, the meeting of the party together, by "a few words of prayer." Most of those present being members of

\* Mr. Irving's first congregation in Cross-street, Hatton Garden, did not exceed fifty persons.

his church, and all belonging to some body of Christians or other, his proposal was at once agreed to. Mr. Irving's words, however, instead of being "few," were found to be "many." The gentleman in whose house the prayer was eventually became impatient, thinking his friends who had been simply invited to drink tea, might feel so lengthened a prayer to be an infliction; and accordingly, as he chanced to be next to Mr. Irving, he gently pulled him by the tails of his coat, and whispered into his ear, "Mr. Irving, I'm quite ashamed at your continuing so long." Mr. Irving, suddenly paused, and turning about on his knees towards two or three of his members who were in the same part of the room, said in his own firm stentorian voice, "Ye servants of the Lord, I appeal to you for protection against such interruptions;" and so saying, he resumed praying, just as if nothing had happened, and continued for a considerable time longer.

But the most ludicrous incident which has been communicated to me, connected with Mr. Irving's habit of extending his prayers at private meetings to an undue length, occurred at his own house, when he resided in Claremont Square, Pentonville. For a considerable time, he had what he called an early prayer-meeting once a week, which prayer-meeting was open to any one who chose to attend it. The hour at which it commenced was six in the morning. Many dissenting ministers whose duties in their own respective chapels preventing their having the gratification of hearing him preach on the Sabbath-day, were induced by their anxiety to see him and hear him speak, to attend his early prayer-meetings. On one occasion, the Rev. Mr. —, a popular dissenting minister, made his appearance at Mr. Irving's house, precisely as the clock struck six in the morning. After a psalm had been sung, Mr. Irving requested one of his elders to address the throne of grace. The party having done so very briefly, another psalm, of the Scotch version of the songs of David, was sung, when Mr. Irving himself engaged in prayer. The reverend gentleman continued in the exercise for about fifteen minutes without the slightest symptom of his drawing to a conclusion. The dissenting minister being at the time connected with a theological institution, had a class of pupils to meet precisely at seven. It was now within twenty-five minutes of the time, and as after leaving Mr. Irving's house, it would require at least a quarter of an hour of the most rapid cab-driving, to carry him to the place where his class met, so as to be in time, he became exceedingly fidgety at the circumstance of the reverend gentleman continuing so long. Still he was unwilling to disturb the meeting by rising and leaving the room, in the middle of Mr. Irving's prayer. He determined on waiting a little longer, in the anxious hope that the reverend gentlemen would relieve him from the embarrassing situation in which he felt himself to be placed, by bringing his devotions to a termination. The next time he took out his watch, it was within five minutes of the latest moment he could remain. Imagine his feelings, when Mr. Irving seemed still so earnestly engaged in prayer, as not to hold out the most slender

hope of concluding for a time to come. Two minutes more elapsed, and still no appearance of Mr. Irving coming to a close. The dissenting minister could bear it no longer, but rising up from his knees, he escaped to the door of the room which was partially open, and made his way down stairs, in the quietest possible manner. He had just reached the street door, and was in the act of taking off the latch, when a large Newfoundland dog, which Mr. Irving kept in his house at the time, sprang upon him, and placing one of his paws on either shoulder, forced the reverend gentleman down to a crouching position, with his head against the door. The animal fortunately did not bite, or in any way hurt Mr. —, but kept him in the position just mentioned, for at least five minutes, when Mr. Irving having concluded his devotions, one of his servants on coming down stairs released him from the exceedingly awkward and unpleasant predicament in which he was placed.

Mr. Irving was remarkable among his contemporaries in the pulpit for his correct views of the duties which devolve upon a minister of the gospel. While most exemplary in his attentions to the poor, and while ready at all times, like the Master whom he served, to be the servant of the humblest individual in his flock, he never compromised his fidelity as a "legate of the skies," by shrinking from a full and fearless proclamation of the more important truths of the gospel, to the nobles and the magnates who came crowding to him, and who were proud to cultivate his acquaintance. In his capacity of a preacher of the Cross, he knew no distinction of persons; he was indeed, a leveller of all the conventional differences which obtain in society. He never flattered the great. He brought them down to a footing of perfect equality, as regarded their moral condition, with the most destitute beggar in the streets of London. And not only did he do this in general terms, but he eagerly availed himself of their presence to rebuke them for the specific sins which they were in the habit of most frequently committing, and earnestly and solemnly and faithfully warned them of the inevitable consequences of persisting in the practice of those sins. He must, indeed, have proved a Nathan to many an aristocratic conscience.

A friend of mine who was present at the time, lately mentioned to me, that on one occasion, after dwelling on the frightful extent to which the Sabbath-day was desecrated by persons moving in the higher spheres of society, he pointed to a particular part of the chapel in which were seated a number of noblemen and ladies of title, and said with great emphasis—"And you are the men and women who commit these sins. You are the persons who are in the constant habit of profaning God's holy day." Those only who have heard Mr. Irving preach, can form any idea of what the effect of this apostrophe must have been. His uncompromising boldness and unshrinking fidelity as a preacher of the gospel, have often reminded me of John Knox charging Mary Queen of Scots with particular sins, when surrounded by all the splendour of her court.

A more kind-hearted man than Edward Irving



never lived. I am acquainted with many persons who were for several years in habits of the closest intimacy with him and who associated with him in private under all circumstances; and they one and all concur in saying, that not only did they never know him perform an unkind action, but that they never heard an unkind expression escape his lips. The milk of human kindness did indeed flow in copious streams in his veins. At the very time that he was bitterly assailed both by the press and from many of the evangelical pulpits of London, was he known earnestly to pray for the forgiveness of his prosecutors, and to speak in terms of the greatest kindness of many of them by name.

He was a man of decided personal piety. The duties which he inculcated on others, he habitually practised himself. Those who knew him most intimately can best testify how holily and unblameably he had his conversation among men. With him it was a rule to invoke the blessing of God on every thing in which he engaged; even in matters which had no visible or immediate connection with religion. Several interesting instances of this have been furnished me by those who were his personal friends. I shall only mention one, namely, that when he had occasion to change his place of residence, he made a point of specially asking the blessing of God on the new house he had taken. In connection with this fact, I may mention that he was at all times most deeply impressed with a conviction of the close connection there exists between praying for specific blessings and the operations of a particular Providence. Need I add, after this that he recognised the hand of God, in the minutest incidents which occurred either to himself or to others?

But though Mr. Irving was a man of the most decided personal piety, his views of religion did not render him indifferent to the innocent amusements of life. It is true, that he was too much occupied with the duties of his office, to be in a condition to give many proofs that he could enjoy harmless recreations; but when the opportunity did offer, he frequently availed himself of it. A literary gentleman of distinguished reputation as an author, and himself one who can tell a humorous story as well as most men I have met with, has assured me that he never heard any one tell a laughable Scotch story with greater effect than Mr. Irving. He was also at times exceedingly happy when in a playful mood. On such occasions, he would, without a seeming effort, give utterance to observations remarkable for their point and felicity. When in one of his playful moods at a Presbytery dinner, at the time he was in the very zenith of his popularity, he rose to propose a particular toast, which he prefaced with a speech that afforded the greatest gratification to all present, but which produced a ludicrous impression on the mind of one of the company. Mr. Irving, in rising to propose the toast, said, "I am sure all\* present will drink it with the greatest cordiality. It relates to a lady to whom we are all under the deepest obligations; a lady who,

on our coming to London, received us with the greatest kindness: a lady ——"

Here a little, country-looking, simple-minded man, considerably advanced in years, recently arrived from Scotland, and one of the elders of a Scottish church, whispered into the ears of the gentleman to whom I am indebted for the amusing anecdote, an expression of his wonder as to what particular *woman* Mr. Irving could mean. He was told to wait a little and he should hear her name.

"A lady," said Mr. Irving, "to whom I feel myself under a debt of infinite gratitude; for on my first coming here she received me into her arms——"

"Dear me! fa' or what can she be?" ejaculated the little Scotch elder, loud enough to be heard by several of the company.

"Yes; received me into her arms, pressed me to her bosom, and has ever since lavished her smiles upon me; a lady whom I am therefore bound to love."

"Oh! I see through it noo," again ejaculated the hitherto perplexed elder of the kirk. "Oh, I see it noo as clear as daylight; it's his sweet-heart he's referring to."\*

"A lady," continued Mr. Irving, "who is all that is amiable; and who is the admiration of the whole world."

"Bless my heart!" once more whispered the little Scotchman into the ear of the gentleman who sat next to him, "the leddy must be a great beauty, and a guid woman into the bargain, when he praises her so muckle."

"A lady whose name has only to be mentioned to call forth a unanimous expression of your respect. The lady to whom I refer, my friends, is England. Here's prosperity to England!"

The Scotch elder, who by this time was burning with impatience to hear the name, as he supposed of Mr. Irving's sweetheart, looked as confounded on the toast being proposed, as if, to use his own expression, "the hoose itself" in which they were met, had been dung doon (knocked down) about their lugs (ears)."

At the same Presbytery dinner, Mr. Irving, knowing the oddities of character as well as bluntness which the little Scotchman was in the habit of exhibiting, proposed the health of the elders of the Scottish Kirk. There was a unanimous call for Mr. B—— to return thanks. The honest unsophisticated elder rose, and after stammering out a few broken sentences respecting the honor done him and the deep attachment he felt for the Kirk of Scotland, made, to the utter astonishment of the company, an abrupt transition from a speech to a purely devotional prayer. A friend of mine, who was present, gently taking hold of him by the arm, whispered into his ear that he rose to return thanks for a toast and not to pray. He took the hint, abruptly terminated his devotions, and made an effort to say something by way of speech. The attempt, however, was a complete failure. The truth was, that being in the daily habit of praying, he found it

\* The company consisted exclusively of Scotchmen.

\* Mr. Irving was not married at this time.

an easy exercise, while not having ever before been called on for a speech, he could not play the orator at all.

No man could enjoy with greater zest than Mr. Irving, such harmless incidents as these. But this is a point in his character on which I must not further dwell.

He was singularly quick in detecting character. All who were intimately acquainted with him, will bear testimony to this fact. A very short conversation with a stranger served, in most cases, to enable him to perceive the peculiarities of that stranger's mind.

Nor was the readiness and distinctness with which he afterwards recognised individuals with whom he once met, less a matter of surprise. I have been assured by some of his friends, that notwithstanding the vast number of persons he came in contact with, when at the height of his popularity, he never met any of them a second time without recognising them at once. I myself knew a striking instance of his readiness at recollecting persons with whom he had once met. A young man who had a short time before come up from the country, met with him one day accidentally, and was a short time in his company. About twelve months afterwards, this young man proceeding along Cheapside at a rapid pace, when Mr. Irving, meeting him in that crowded thoroughfare, at once recognised and noticed him.

The extraordinary quickness of his eye was often shown in another way. At the time that the average attendance at Newman Street Chapel was upwards of two thousand, he would at once miss any of his members, even poor servant girls, who were absent from worship. And if absent two Sabbath-days in succession, his practice was to send one of the officers of the church to visit and pray with them.

He was a man of great generosity of mind. He was not only incapable of an unworthy action, but I am persuaded, he never even harboured an ungenerous thought. How striking the contrast between his conduct to other metropolitan ministers, and the conduct of many of those ministers towards him! While they were regarding him with feelings the opposite of friendly, he was,

though they knew it not, in many cases doing them a positive service, by urgently advising, as if it were an act of personal friendship to himself, those of their hearers who wished to become members of his church, to remain where they were. Many instances of this kind consist with my own private knowledge. Mr. Irving knew how painful to the feelings, and how discouraging to the minds of ministers it is, when their members leave them and join some other church in the same place, perhaps in the same neighborhood: and to spare them such feelings, as far as lay in his power, was at all times his most anxious desire.

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The nearer death approached, and the more he felt assured that the time of his departure was at hand, the greater did his peace of mind become. He looked forward to the change with the calm confidence of one who knew in whom he believed—who felt that his feet were standing on the Rock of Ages, and that all his hopes rested on the broad and immutable basis of the atonement of Christ.—The last religious exercise of any length in which he was able to engage, was to read, in Hebrew, in conjunction with his father-in-law, the Rev. Mr. Martin, the twenty-third Psalm. In about six hours afterwards he passed through the valley and shadow of death of which he had been reading, fearing no ill, but realizing the blessed truth, "Thy staff and thy rod, they comfort me."

Thus, in 1834, died Edward Irving, leaving few if any greater or better men behind him. Who would not shed a tear upon the grave of one who possessed so colossal a mind, and who devoted all its mighty energies to the promotion of the present and eternal well-being of his fellow men?—Who would not revere the memory of one who drank so deeply into the spirit of his Divine Master, and trode so closely in his foot steps,—one whose life was as spotless as his breast was pure,—one who at a time when he enjoyed a popularity which has rarely been equalled, never surpassed, and was run after and idolized by the most illustrious in rank and the most distinguished in literature, exhibited in all the intercourse of life, the humility, the tenderness, and simplicity of a child.

## REMARKS ON THE PROPOSED PRESBYTERIAN COLLEGE AT KINGSTON.

In our last number we inserted the Address by the Commission of our Synod to the Presbyterians in these provinces, soliciting their aid in the institution of a College, "for the education of youth, and particularly for the education of candidates for the holy ministry." The object is one so truly excellent, that we confess we have for many years desired to see it undertaken, and now that our highest church judicatory in these parts, after the maturest deliberation, and after consulting the Committee of the General Assembly, as well as the Secretaries of the Glasgow Society at home, have

resolved on the establishment of such a Seminary, we doubt not all the friends of our church, in both provinces, will enter heart and hand into the work, that what has been so nobly planned may be successfully executed. The object of the proposed College is two-fold,—to furnish education to the rising youth of our people, based on scriptural principles, and to rear native ministers to supply our spiritual destitution. And these are objects we think which must commend themselves to every reflecting person, as well for their connection with the present as with the future well-being of our



people. We much fear, however, that there is a class of individuals in these provinces who do not sufficiently appreciate the importance of a well educated community. They look to the gross produce of a people's industry, without any reference to their existing moral and mental habits, which caused that industry to be put forth; and under the delusive imagination, that education has no reference to the amount of labour which a people will undergo, they despise or depreciate its importance. Give us men capable of cutting down the forest trees and clearing the ground, and these are all we wish, and perhaps they would add, that they will be the more easily governed in proportion as they are ignorant. Now we have no hesitation in saying, that those persons who thus argue manifest much ignorance of those principles which influence the economical condition of society. We agree with them, that labour is the proximate cause of wealth, just as the hand is the proximate cause of the cunning of the artificer, but then, in order to the exercise of the hand, it is needful that the arm and whole body be in a healthful condition, otherwise the right hand, with all its cunning, will be powerless and unavailing. Bone and muscle are not all that are requisite to the putting forth of labor. There must be the taste for a higher standard of enjoyment, and there must be the habits of frugality and self-denial infused into a people, in order to their putting forth that labour which is the originating source of wealth. What is it that keeps the native Indian a tenant of the tractless woods, having no cultivated fields, and with comforts little superior to the lower animals that prowl around him? He has physical strength as well as his European neighbour for carrying forward the labors of husbandry and mechanics,—but, his mind is uncultivated. He has no taste for the enjoyments of civilized life, and he has no habits of providence and self-denial to make them his own. And accordingly, the economical state of their tribes is one of wretchedness and deprivation. We need no better demonstration of the futility of the theory of those who depreciate the good effects of education in promoting the temporal good of a community, than by contrasting the condition of a Scottish agriculturist or artizan with the wandering hunters of the forest. Scotland is like a field which the Lord hath blessed; the boundless plains of Canada, overgrown with forest, demonstrates that ignorance is the parent of poverty. But we deem it unnecessary to refute farther the superficial imagination, that the economical condition of a people can be prosperous while education is neglected. The truth is, there is no basis on which to rest national industry, saving on the continuous prosecution of national education. Abandon education and industry languishes, the very fields

experience the blight; and the garden of the man void of understanding, as beheld by Solomon, covered with nettles, and with its wall broken down, gives us a miniature view of the length and breadth of that land whose people are uneducated.

But here it is needful to add a caution, lest we should delude ourselves in this matter. There may be a vitiated system of education which is nearly as bad as no education at all. It is not only needful that it be intellectual, but that it be religious also. Indeed, as man is a moral and intellectual being, it is impossible to separate the one from the other. For supposing one should say he will give the people only an intellectual education—what is this but to educate them into an immoral doctrine, namely, that religion is a matter of indifference, and its truths and precepts are of small importance. We do give them an education of a moral kind when we would exclude all but the intellectual, only it is a depraved morality, seeing by our indifference we teach them that religion is a matter of secondary interest. This assuredly is the moral of a purely intellectual education, and no one can contemplate so baneful a doctrine, without repudiating it as pernicious and fraught with danger. What we desire therefore, for the prosperity of a country, is a soundly intellectual conjoined with a soundly religious education. The eye of the understanding must not only be clear to discern things that differ, but the heart must incline to the ways of peace and holiness. Intellectualism apart from religion is infidelity—and were we asked what are the advantages arising from a mere intellectual system of education, we should be perplexed in giving any answer which would favor either its introduction or its prosecution, for we should see all the relations of life perverted by its evil influence,—oppression among masters, disobedience among servants, ungodliness among parents, rebellion among children, tyranny among rulers, and insubordination among the people. We should hear only of feuds and commotions, until the social system would relapse again into the condition of despotism and degradation. We hold it therefore, to be a maxim, as firmly established by history and observation as it is in accordance with scripture, that moral and intellectual education must go hand in hand. Then, and then only, have we security that the power which knowledge communicates shall be a beneficent one—that it shall not be merely a power to break down and to root up, but a power to plant and to build. We rejoice exceedingly, therefore, that the system of education of our proposed Presbyterian College is in all respects such as must approve itself to all classes of our community. Its tendency will be to manifest the truth and excellency

of religion by the light of knowledge, and to sanctify knowledge by the influence of religion. By such an institution, combining human and divine learning in its curriculum, we see a safe resting place, on which, by the blessing of God, the virtues of patriotism and of social and domestic life will increase and prevail among our people. And as it is a truth that godliness hath the promise of the life that now is, so to meet the murmurings of those sordid politicians, who are jealous of the dissemination of knowledge, we might add that a generation of youth so trained and indoctrinated, would be the most productive laborers, whether found in the condition of masters or servants.—We have often thought that it was a beautiful view which the scriptures give of the triumph of the gospel, when the very earth is represented as more fertile by reason of the change,—“the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose”—“and the parched ground shall become a pool and the thirsty land springs of water.”

But a still higher end is contemplated by our Presbyterian College, than merely to afford the means of a sound education to our rising youth, it is intended to be a seminary for training native ministers to supply the spiritual destitution of our people. Now this is a measure so obviously wise and expedient, that we wonder it has not long ago been carried into effect. The Scots population in these provinces are neither so few nor so feeble as to be incapable of doing it. Many of our countrymen have risen to prosperity both in agricultural and commercial pursuits, and we doubt not, that the basis of that prosperity is to be traced in very many cases, to the training which they received in the schools or colleges of our father-land. It is most reasonable, therefore, to suppose, that having received such benefits from our Presbyterian institutions at home, that they should feel a desire that these should be transplanted into their adopted country for the advantage of their children. Like the children of Reuben, who were separated from their brethren by the waters of the Jordan, they may well desire to have a model of the altar of the Lord at which their fathers worship on the other side of the Atlantic. A principle once established as sound, is not affected by parallels of longitude, so that what is good in Scotland should not be equally so in Canada. If to have a seminary for the training of ministers of the gospel, has been found to work well at home, we see no reason to doubt that it will work well abroad also. On the contrary, in the fact of its success in Scotland, we assume as a truth resting on the basis of experience, that it will succeed in Canada. In early times the Presbyterian Church of Ulster received

her supplies from the mother church of Scotland, but who can doubt that the daughter was warranted in seeking that her congregations should be supplied by her own resources. Why should she not provide for the children of her own household? And now that she has done so, has the independency of the daughter produced any alienation of affection on the part of the mother?—Let the pulpits in Edinburgh and Belfast bear witness—let the late act of assembly declaring the union of the Synod of Ulster with the Church of Scotland bear witness to the fact, that these churches are as much attached to each other at the present hour as they were a century ago,—a manifest proof that the Church of Scotland approves fully and cordially of the principle on which our Synod are acting in seeking the establishment of a seminary for the education of native ministers. Even supposing that a supply of ministers commensurate with the existing destitution of the province could be procured from the mother church, this would form no reason why our Synod should not covet the capability of receiving supplies from her own resources; for that is not the requisite supply which comes at intervals, and leaves congregations for years together unprovided, but it must be such as speaking humanly, the church can count upon, so that when a vacancy occurs, there is a qualified person at hand to fill it up. In a work so momentous as the preaching of the gospel and the dispensation of its sealing ordinances, it is needful to make the most careful provision for the future as well as for the present. It is not enough to say there are many probabilities that we shall receive ministers from time to time from Scotland;—what is required, is not many probabilities, but a certainty, and so long as the Synod has no cognizance of youth in Scotland, in encouraging them in their literary and theological studies, and directing them by their counsel when these are completed, all that can be said is, that it is only a vague probability that the young men will turn their attention to these provinces. And should it be said we must trust in Providence, and wait until the Lord stirs up ministers and preachers to come over to help us, we answer that we have no warrant for such trust, unless we are using the means which the Lord in his providence has put in our power, to obtain the help that we require. Yea, it is presumption to trust in Providence, while we are living in the neglect of means, seeing we are expecting that God should change the course of his providential government, and work by the agency of miracles. Faith in the providence of God that he will raise up faithful men, capable of teaching others the truths of his word, requires to be exercised by his church and people at all times: but let it be remembered



there is a time for strenuous action as well as for the exercise of faith, and that time we humbly conceive has arrived in the history of our church in these provinces. It is now needful to be up and doing in the organization of that seminary, which we fervently hope and pray, may become the centre of a reformation in the literature and religion of this province.

The resolution to commence the Seminary, with the appointment of two professors and two assistants, previous to the erection of an edifice, is, we think, in all respects a judicious one. The end and true dignity of a Seminary consists in their efficiency to communicate divine and human learning to the youth who attend it. It is well, therefore, that the Synod have put that first in the order of time which is first in importance, and manifest at the outset a paternal care, that the funds with which they may be entrusted shall not be squandered on vanity, but devoted at once to the service of literature and religion. We might observe, moreover, that this accords with the history of some of our most famous Seminaries. St. Andrew's, the most ancient Seminary in Scotland, did not commence with the erection of a spacious edifice, it commenced with the delivery of lectures on ancient literature, by several learned individuals, at the beginning of the fifteenth century, and these were continued for some time before it was raised to the rank of a College.\*—George Heriot's venerable and excellent Seminary, in the city of Edinburgh, in which a goodly number of youth are educated, with a view both to business and the learned professions, was first assembled in private apartments. And the General Assembly's Seminary, in Calcutta, in which upwards of six hundred Hindoo youths receive a sound literary and christian education, with the view of preparing such as incline to the holy ministry, assembled for some years in a hired house. Indeed the urgency of the work of

education requires such an arrangement; the erection of commodious buildings for professors and pupils is, and ought to be, an after consideration.

Having said this much as to the importance of the proposed seminary, and of the excellency of the arrangements made regarding it, we would only add a few words by way of stirring up our people to contribute of their substance to carry the resolution of the Synod into effect. In the address of the commission published in our last number, they state the sum of eighty or one hundred thousand dollars as requisite to the undertaking. We humbly think that this sum may be easily doubled by means of an active, local agency in diverse parts of the Province. What is required is, that the grounds on which the demand is made be fully laid before our Presbyterian population, that they may be sensibly convinced that a case is made out for the exercise of their liberality, that it is a case of such manifest weight and importance that all who love our Zion, will feel themselves called upon to give as the Lord hath blessed them. We would remind our brethern on whom the Lord in his providence hath conferred riches, of the excellent spirit manifested by their brethern at home, how that for church extension alone they have contributed the sum of £250,398 7s 3d sterling, and erected two hundred new Churches within the last five years. And though this sum is the aggregate liberality of the rich and poor, nevertheless the donations from diverse mercantile gentlemen in the west of Scotland have contributed largely to swell the amount. We have alluded to this "princely offering," to the cause of church extension as Dr. Chalmers well names it, with the view of inciting our brethern on this side of the Atlantic to a like liberality. And neither would we address ourselves only to our richer brethern, we would call upon all to contribute of their substance. By our baptismal vows—by our vows at the sacramental table over the memorials of Christs broken body and shed blood, we would call upon every believer to aid his ministering servants in carrying into effect this most righteous and scriptural undertaking.

\* We have no means of knowing in what apartments these lectures were delivered. It is enough for our argument, that the College edifice did not precede but followed the commencement of the professorial work.

## POETRY.

### FROM THE METROPOLITAN PULPIT.

Not in the church alone (though there 'tis sweet  
To hear the swelling notes of praise ascend,)  
But in all scenes, to our Almighty Friend,  
Let us with constant love our hymns repeat;  
When by our hearths our chosen friends we meet,  
Round our domestic altars meekly bend,  
Retire an hour in solemn prayer to spend,  
Or walk, in tranquil thought the crowded street;

For He is worthy of unceasing praise,  
To whom in all vicissitudes we cling;  
Whether the hours flit by on joyous wing,  
Or gathering sorrows darken all our days.  
His love in heaven angelic myriads sing,  
And we, not favored less, our humbler praise will bring.

NOEL.

## GENERAL ASSEMBLY'S DEPUTATION TO PALESTINE.

The following letter has come to hand, from which our readers will see that the Deputation of the General Assembly's Committee are now within a brief space of that interesting country—the land of Canaan. It is dated *Alexandria*, 15th May, 1839, and is from the Rev. Mr. Bonar, one of the members of the Deputation:—

“MY DEAR SIR:—I write you from Alexandria, at which we arrived on Monday last, the 13th, in all safety and comfort. Hitherto our way has opened on us as we advanced, as if the Lord had been sending his angel before us to prepare a place. For not only are all of us well and our journeyings pleasant, but we have found kind friends to refresh and aid us. This has been the case here as much as any where. On our arrival we were informed that three cases, supposed to be plague, had occurred at Alexandria that very day. An announcement like this excites in Europeans no apprehension whatever in regard to personal danger; but it has the disagreeable effect of subjecting every individual who leaves the town after that date, to a quarantine of perhaps twenty days ere he can enter any other city of another country. Accordingly, we were in great apprehensions of being delayed in our purpose of proceeding immediately to Palestine; but the kindness of the British Consul, Mr. Larkins, relieved us from fear. He showed us the possibility of passing the frontier at El Arish, before the quarantine regulations could be established there, if we chose to set out without delay, and instead of visiting Cairo, take the route by Damietta. We did not hesitate to follow his suggestion; and in consequence, we start from this place to-morrow morning. We shall begin then to know by experience, the necessity of imitating the patriarchs, who, in their journeyings, ‘*rose up early in the morning*’, and got on their way. We carry our provisions with us, such as bread, rice, dates, and also tents, which we are to pitch every day before noon, resting for some hours, and then in the cool of the day travelling onwards some hours farther, till we pitch again for the night. Our proposed route is by Damietta to Gaza, thence eastward to Hebron, and so to Jerusalem. The journey to Gaza may occupy about twelve days. We have reason to hope that before we reach Jerusalem, the plague there may be so abated as to throw no obstacle in the way, not only of our entering the city, but also entering into intercourse with the Jews. But these are prospective movements, the issues of which are entirely in the hands of our God. We were reading Deut. viii. at our morning worship to-day; and the same God will put under us his everlasting arms, blessing those that seek to carry blessing to Israel.

“Mr. M’Cheyne wrote you a sketch of our way as far as *Malta*. The associations of Malta are interesting in reference to the object of our mission, because the scene of some of the sufferings and trials, as well as labours of Paul, who, though ‘a Hebrew of the Hebrews,’ whose heart’s

desire was to see Israel saved, yet came to us *Gentiles* with the message of salvation. The Lord raise up some one from the Gentiles to be an apostle to the Jews! At Malta we found there were very few resident Jews, and little known regarding these few. But several individuals gave useful information; among others, an English clergyman, who, with his lady, had just returned from Palestine. From him we learned that the number of Jews in Palestine is much smaller than is generally asserted, and that they are wretched in the extreme.

“On leaving this island, which we did on the 8th of May, we sailed over a calm and pleasant sea to Syra, one of the Greek islands, passing many places famous in history. At Syra, at which we touched for a few hours, we visited the excellent and interesting schools established by the Church Missionary Society for the native Greeks. There are about six hundred boys and girls in attendance, instructed in useful knowledge and in the word of eternal life. We trust the Lord will prosper the labours of Mr. Kildner, and his fellow-labourers in this work. Before leaving the island we wrote to an individual in *Corfu*, to whom we had introductions, requesting full information as to the state of the Jews there.—We had been informed that there were five thousand in that island. In Greece, generally, Jews are rarely found, because of the deep antipathy that has prevailed hitherto between them and the Greeks. Can there be any reference to this, as a seed of future events, in Zechariah ix. 12, ‘*Thy sons, O Zion, against thy sons, O Greece?*’ In *Corfu*, British protection quite alters their state; and it was so ordered, in the providence of God, that a French gentleman on board our vessel, had lately come from that spot, and knew it well, whose report quite confirmed what we had heard. I should have mentioned that we have also written to Mr. Ewald, at Tunis, requesting particular information as to the Jews in Morocco and Barbary.

“We left *Syra* on Saturday afternoon, 11th May, and among other passengers who joined us here, were four Jews, who were going up to Jerusalem, on a pilgrimage, intending to return in the course of two or three months. They were all from the Dardanelles. One of them was a rabbi. We did not at first discover them to be Jews, there being many other Easterns on board, but the sight of their Hebrew books at once led us to the discovery. It was the evening of their own Sabbath; and it so happened that the place of scripture which one of them had open before him, when we joined them, was Psalm lxxv. 1, 2. We soon entered into conversation, for though Spanish was the language they were accustomed to, yet all spoke Italian, and one of them French also. We seated ourselves on the deck along with them. The sun was nearly setting, and we were passing between Naxos and Paros, under a delightful sky. We read some of the scriptures with them, and drew out their remarks



and inquiries by showing some of our books.—In one book we had in our hands, there was a representation of Paul preaching to the Jews, in chains, on the steps of the temple, as recorded in Acts xxi and xxii. They asked what this represented. This gave us an opening, and immediately from the Italian Bible we read to them Paul's account of his conversion as given there. You will find the passage remarkably suitable, both because of its national peculiarities, *e. g.*, referring to *the law, the fathers, &c.*, and because it contains so clear and simple an exhibition of an unbelieving Jew, in the midst of his bigotry, led to Jesus as the only Saviour. They were very attentive, and asked some questions; but soon after two of them rose up, and never afterwards entered freely into conversation. With the two others we had frequent conversations afterwards. One of the officers of the ship told us that from November to February, it was very common to have sixty Jews at a time, pilgrims to Jerusalem.

"We anxiously looked out as we sailed onwards for *Patmos*, where John received these visions that are now running on to their fulfilment, and where the voice of Christ sounded on earth for the last time, until we hear it at his second coming. But we saw only the islands near which it lay, and the sea that washes its rocks. Next morning, Sabbath 12th, we sailed by *Crete*, and could not but remember Titus and Paul, and Apollos also, (Tit. iii. 13,) who perhaps was on his way to his native Alexandria at the time referred to in the epistle. On Monday we found ourselves opposite the shores of the land of Israel, though not in sight, and knew we were in the very sea of which David speaks, 'this sea, great and broad,' that is, I suppose, spreading its arms abroad into so many bays, and round so many islands. In the course of that afternoon we were in Alexandria. The sight of palms, and figs, and pomegranates, and camels patiently labouring for man, makes us feel that we are now in the neighbourhood of Scriptural scenery. We are in 'the land of Ham,' where 'proud Rahab' oppressed the chosen people four hundred years.

"But I have just room to tell you something of

the Jews here. There are about a thousand, the majority natives of Egypt, the rest from Europe. They are not rich; their merchants are not higher than the third class. We visited the synagogue of the Frank or European Jews, at the time of evening prayer, and though there was nothing very important in what we witnessed, I may give you it as a curious specimen of a synagogue, very different from that at Leghorn. As among our own countrymen when they wander abroad, so among Jews that feel themselves strangers even among those of the same faith, the style of worship seems to become very careless, because the worshippers feel they are overlooked. We ascended a dark stair, in an obscure street of the town, and after crossing a narrow passage, discovered at the end of it a room dimly lighted, wherein a few Jews were met. The room was not more than ninety feet long, and fifteen broad. At the door in the entrance, was a chest inscribed, as usual, with the word 'alms,' and opposite to it another, inscribed 'oil for the lights.' In the centre of the room, the desk for the reader was placed, and the ark containing their Torah and holy books was a sort of projection from the wall at the extremity of the room, covered with poor drapery. Three Jews in the Eastern dress were present, the rest were mostly in European costume. The service for the evening was soon over, and no sooner was it ended than they, one after another, came and spoke to us. We entered into conversation; they showed us their ark, a proof that they were not very devout Jews, and spread before us the copy of Torah, so that we stood at the desk, and with their own Torah before them, spoke to them of their sins and their need of atonement. We pressed on some who continued a good while with us, the fact of Messiah coming first to die for sin, and then the second time in glory. This was all done in a very friendly way, standing in the synagogue, with about a dozen Jews present. One Jew present that evening told us there were about a hundred families of *Caraites* Jews in Cairo, which made us regret the more that we could not visit that city also."

## LUTHER.

Those who judge of Luther's disposition merely from his controversial style and manner greatly mistake his character. He was a warm-hearted German, kind and generous; he abused and vilified his antagonists the more in proportion as they were powerful, but he could feel for the unhappy, and he even tendered some consolation to his bitterest enemy Tetzl, when, forsaken by his employers, and upbraided as the cause of all the mischief, he was in the agonies of death and despair.

Luther gave that impulse towards spiritual philosophy, that thirst for information, that logical exercise of the mind, which have made the Germans the most generally instructed and the most intellectual people in Europe.—Luther was convinced of the necessity of education as auxiliary to religion and morality, and he pleaded unceasingly for the education of the labouring classes, broadly telling princes and rulers how dangerous as well

as unjust it was to keep their subjects in ignorance and degradation. He was no courtly flatterer; he spoke in favour of the poor, the humble, and the oppressed, and against the high and mighty, even of his own party who were guilty of cupidity and oppression. Luther's doctrine was altogether in favour of civil liberty, and in Germany it tended to support constitutional rights against the encroachment of the imperial power.

Luther's moral courage, his undaunted firmness, his strong conviction, and the great revolution which he effected in society, place him in the first rank of historical characters. The form of the monk of Wittenberg emerging from the receding gloom of the middle ages, appears towering above the sovereigns and warriors, statesmen and divines of the sixteenth century, who were his contemporaries, his antagonists, or his disciples.

## LETTER OF LUTHER TO HIS ELDEST BOY.

"Grace and peace be with thee, my dear little boy! I rejoice to find that you are attentive to your lessons and your prayers. Persevere, my child, and when I come home I will bring you some pretty fairing. I know of a beautiful garden, full of children in golden dresses, who run about under the trees, eating apples, pears, cherries, nuts, and plums. They jump and sing and are full of glee, and they have pretty little horses, with golden bridles and silver saddles. As I went by this garden, I asked the owner of it, who those children were, he told me that they were the good children, who loved to say their prayers, and to learn their lessons, and to fear God. Then I said to him, dear sir, I have a boy, little John Luther; may not he too come to this garden, to eat these beautiful apples and pears, to ride these pretty little horses, and to play with the other children? And the man said, if he is very good, if he says his prayers, and learns his lessons cheerfully, he may come, and he may bring with him,

little Philip and little James. Here they will find fifes and drums and other nice instruments to play upon, and they shall dance and shoot with little crossbows. Then the man showed me in the midst of the garden a beautiful meadow to dance in. But all this happened in the morning before the children had dined; so I could not stay till the beginning of the dance, but I said to the man, I will go and write to my dear little John, and teach him to be good, to say his prayers, and learn his lessons, that he may come to this garden. But he has an Aunt Magdalene, whom he loves very much,—may he bring her with him? The man said, Yes, tell him that they may come together. Be good, therefore, dear child, and tell Philip and James the same, that you may all come and play in this beautiful garden. I commit you to the care of God. Give my love to your Aunt Magdalene, and kiss her for me. From your Papa who loves you,

"MARTIN LUTHER."

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 ANECDOTE OF GEORGE THE THIRD.

The following anecdote, Dr. Waugh, (late of Wells' Street Chapel, London,) used to tell, has been communicated to me by one of the most distinguished literary writers of the day—a gentleman who has on several occasions been a gratified listener while the Doctor was relating it:—A singularly pious but exceedingly simple-minded and blunt-mannered Scotchman, named John Adams, who had been long employed about the farmstead of the late duke of Buccleugh, had been provided with a better situation by his Grace, in the service of George the Third, then residing at Windsor Castle. The Duke had previously mentioned to the King, that John was a man of decidedly religious habits, and that, therefore, though otherwise a most trustworthy and diligent servant, he would feel uneasy in his mind if he were asked to work on the Sabbath-day. The King, who had himself more correct notions regarding the sanctity of the Sabbath, than usually obtains either in palaces or in the mansions of the nobility, said that he venerated the man for his religious strictness, and that he would not be asked to do anything which could do violence to his view respecting the way in which that day ought to be observed. In the course of a little

time, the King and John got very familiar together, and at length the monarch frequently gave him the key of a small cellar in which he kept some wine\* of his own; desiring John to fetch one bottle, or two bottles, as the case might be. One Sabbath evening, the King called John, and said he wanted him to fetch a bottle of Madeira from his cellar. George accompanied John to the cellar, to see that the right wine was taken, and the door was again locked. As John attempted to put the key into the lock, his hand shook in a very marked manner; so much so, indeed, that some time elapsed before he could get the door opened. The King observing this, said, "What's the matter, John, that your hand shakes so much?"

"Weel, your Majesty, I'm some thinkin' it's because this is the Sabbath, and that it's nae right to be employed in this way on His blessed day."

"John, my good man," said the monarch, "I respect your religious scruples, and I'll never ask you to bring me wine on a Sunday in future."

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\* This monarch, though he did not drink to excess, was exceedingly fond of Madeira, and always kept for his own use a certain quantity of it in a small cellar, to which even the Queen was not allowed access.



DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Sept. 1	60	63	29.37	29.39	N W	N	Fair and clear.
2	64	64	.40	.35	N	N	Ditto.
3	65	66	.32	.29	N	N	Do, splendid variegated radiating aurora in the evening
4	64	65	.25	.06	N	N	Smoky, evening rainy and night.
5	65	67	29.95	28.93	S W	S W	Cloudy, evening rainy.
6	67	67	.87	.80	S	S	Mostly cloudy.
7	64	66	.81	.86	S	S	Fair and clear.
8	67	67	.80	.72	S	S	Cloudy, misty.
9	69	62	.68	.80	N W	N W	Cloudy, a. m., clear, p. m., windy.
10	58	57	.86	.83	W	W	Mostly cloudy, windy.
11	55	50	.88	.97	W	W	Cloudy, a little drizzling rain in the evening.
12	52	48	29.08	29.17	N W	N	Partly cloudy.
13	53	50	.17	.20	N W	S W	Fair and clear.
14	53	56	.23	.16	N E	S W	Ditto.
15	58	62	.02	28.98	S	S	Cloudy, windy, drizzling rain.
16	59	58	.10	29.06	N	N	Fair and clear.
17	54	57	.00	28.90	N E	N E	Rainy, misty, thunder.
18	65	58	28.85	.94	S W	S	Misty, rainy.
19	58	60	.98	29.05	S	S W	Fair and clear.
20	61	69	29.05	.09	S W	S W	Ditto.
21	62	62	.20	.10	N	N E	Clear, a. m., foggy, p. m.
22	68	63	28.82	28.80	S W	S W	Windy, partly cloudy.
23	52	56	.88	.87	N E	N E	Partly cloudy, slight shower in the evening.
24	54	51	.85	.90	N E	N	Partly cloudy.
25	51	48	.80	.74	N W	W	Drizzling rain all day, thunder.
26	46	48	.98	.92	W	N W	Fair, partly cloudy, a. m.
27	51	38	.70	29.00	N W	N W	Raining, a. m., snowing, p. m., evening clear.
28	33	43	29.66	.06	N W	S W	Fair, partly cloudy.
29	43	42	.05	.17	N W	N W	Cloudy, slight rain in the evening.
30	42	42	.40	.35	N	N W	Fair and clear.
Means.	57.266	56.833	29.013	29.017	Mean temperature of the month, 57° 05'—highest, 76° , lowest, 30° .		

Oct. 1	48	50	29.30	29.20	Fair, Cloudy a. m., clear, p. m., windy.		
2	55	57	.09	28.97	Fair, windy—dry haze.*		
3	56	66	28.96	.93	Ditto.		
4	54	46	20.10	29.20	Fair and clear.		
5	47	48	.32	.38	Ditto.		
6	51	54	.40	.39	Ditto, slight dry haze.		
7	58	60	.40	.34	Cloudy, some drops rain.		
8	58	57	.29	.23	Mostly cloudy—slight shower, a. m.		
9	60	65	.21	.15	Fair and clear.		
10	64	56	.20	.29	Mostly cloudy, slight shower, a. m.		
11	53	51	.33	.22	Cloudy, slight drizzling rain.		
12	51	60	28.94	28.88	Misty—thunder showers.		
13	58	56	.97	29.10	Mostly cloudy.		
14	55	50	.16	.18	Cloudy, a. m., clear, p. m.		
15	50	54	.25	.26	Fair and clear.		
16	54	55	.32	.27	Ditto.		
17	60	61	.24	.22	Dense dry haze,—distant thunder morning and p. m.		
18	64	62	.24	.15	Dry haze.		
19	52	42	.15	.37	Cloudy.		
20	34	33	.56	.60	Cloudy, a. m., clear, p. m.		
21	40	44	.60	.50	Fair and clear.		
22	48	50	.44	.37	Dry Haze.		
23	58	65	.30	.16	Ditto, very dense, evening and night windy.		
24	58	57	.16	.18	Dry haze.		
25	55	55	.20	.20	Ditto.		
26	59	67	.17	.13	Ditto, very dense.		
27	64	70	.09	28.95	Ditto, evening windy.		
28	54	52	.00	29.05	Fair, partly cloudy,—no haze.		
29	48	46	.08	.10	Partly cloudy, slight showers, a. m.		
30	48	47	28.98	28.87	Cloudy, rainy.		
31	46	43	.90	29.03	Cloudy.		
Means.	53.55	54.16	29.185	29.205	* By 'dry haze,' is meant that dim, smoky appearance of the atmosphere, characteristic of 'Indian summer.'		

Mean temperature of the month, 53.85°—highest 76° , lowest 29° .

Mean height of Barometer, 29.195 inches.





M	100
O	100
R	100
M	100
S	50
M	50
D	50
B	25
	15
	20
	15
	12-10
	15-
	<u>15-</u>
£	752

\*\*\* Agents and Subscribers are earnestly requested to remit forthwith, to the publisher, at Toronto, or as usual, to the Reverend Mr. McGill, at Niagara. The transfer of the publication of the Magazine, from Niagara to Toronto, renders it imperatively necessary that all arrears be paid up, as the past accounts require to be closed forthwith; and all past liabilities, attending the publication, which at this time are considerable, paid off. We trust this appeal will be responded to without loss of time, by all friends throughout the country.

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#### PUBLIC MEETING.

**A** MEETING will be held in St. Andrew's Church, Toronto, on the 5th of December, at 7, P. M., with a view to follow up the decision of the Synod, in the establishment of a College at Kingston. All who are friendly to the object are earnestly requested to attend. To those Ministers and Lay Members, who are to address the meeting, due notice of the particular arrangements will be sent **TEN DAYS** before the meeting.

THE CANADIAN

# CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

No. 12.

DECEMBER, 1839.

VOL. 3.

## CONTENTS:

### RELIGIOUS COMMUNICATIONS, ETC.

The Assyrian Empire, including an account of Baylon, 353	An argument against Tavernus..... 365
General Assembly's Indian Mission,..... 356	Conversations with the Jews in Edinburgh..... 367
Lecture on the Revival of Literature, by the Rev. W. T. Leach, A. M., <i>concluded</i> ..... 359	The Reverend Matthew Wilks,..... 373
Three Consolatory Letters to Parents on the Decease of their Children,..... 361	College Recollections—Dr. Duff,..... 376
	Political Summary,..... 380
	Register..... 382

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RELIGIOUS COMMUNICATIONS, ETC.

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FOR THE CHRISTIAN EXAMINER.

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THE ASSYRIAN EMPIRE, INCLUDING AN ACCOUNT OF BABYLON.

B. C. 2204. The first king who reigned in Babylon, as we learn from the Holy Scriptures, was Nimrod, the grandson of Ham; and of him it is said, that "he was a mighty hunter before the Lord." From these words we may infer, he employed his followers in the hunting of wild beasts, to prepare them for feats of courage in the field, as well as to conciliate the favour of the inhabitants to his government, by freeing them of such dangerous intruders. Nimrod, though ambitious, appears to have been so far a lover of peace, that he used his power in building cities in the countries which he subdued. And still desirous of extensive dominions, he passed into Assyria (as the passage in Genesis may be rendered) and built Nineveh, after the name of his son Ninus. This king Nimrod is understood to be the same with Belus, a name signifying a Lord, the founder of the Assyrian empire, and who was afterwards adored as a god.

Ninus succeeded to his father, and possessed the same desire of extending his dominions; he accordingly engaged the assistance of the Arabians, and conquered a vast extent of country, from Egypt on the west, to India and Bactriana on the east. Returning from these conquests, he resolved to make Nineveh the largest city in the world; he proceeded therefore with the work, and extended the city until it was upwards of eighteen miles in length and eleven in breadth.—He fortified it also with walls one hundred feet in

height, and of such breadth that three chariots might go abreast upon them.

After this, Ninus resolved to prosecute his conquests in the east. He accordingly marched with a numerous army, and laid siege to Bactria, the capital of the country. He would now most probably have been forced to raised the siege, but for the assistance of a lady named Semiramis, the wife of one of his officers, by whose directions he became possessed of the citadel, and afterwards of the city. Ninus conceiving a violent passion for this woman, her husband slew himself, when the king took her as his wife. On his return to Nineveh, he had one son by Semiramis, whom he named Ninyas, and died leaving her in possession of the government.

When Semiramis came to the throne, she resolved on making her name distinguished by the greatness of her achievements; she accordingly undertook the building of the great city Babylon; and for this end, it is said, she employed two millions of men, collected out of the provinces of her great empire. And here, that we may bring the extent and greatness of this city into one compendious view, we shall notice some of those works which rendered Babylon so famous in after ages, and in the rearing of which Semiramis, as well as other potentates, had their share.

The city of Babylon was built in an extensive and fertile plain. Its walls were eighty-seven feet in thickness, three hundred and fifty feet in



height, and in circumference sixty miles. The walls were made of large bricks cemented with bitumen, which, when dried, became harder than the bricks themselves. The gates, which were made of solid brass, are said to have been one hundred in all, each side having twenty-five gates. A branch of the Euphrates ran through the city from north to south, and on each side of the river was a quay, and a wall of the same thickness with those which encompassed the city. In these walls were brazen gates from the extremity of every street that opened into the river, and a flight of steps by way of descent. To facilitate communication between the two divisions of the city, for which boats had been hitherto employed, the building of a bridge across the Euphrates was undertaken. This bridge was in length two hundred and twenty yards, and in breadth thirty feet, and, as we are told, was of great strength, and built with uncommon art. Great banks made of brick and bitumen were at the same time raised for the river in its whole course through the city, as well as considerably above it, for the purpose of confining the waters at the flood seasons within their proper channel.

Another celebrated work near Babylon was an artificial lake, but of such dimensions as almost to surpass belief. It was a square, the sides of which were forty miles, its circumference one hundred and sixty, and its depth thirty-five feet. Into this great reservoir the Euphrates was turned, in order to enable the workmen to build the quays, bridge, and other works above referred to. After these works were all finished, and the Euphrates was turned back to its own channel, the lake was a reservoir to save the country from inundation, as that river, like the Nile, overflowed its banks at certain seasons of the year. In this great lake, sluices were made, that the water might be drawn off to fertilize the fields as occasion required.

This city was also remarkable for its palaces and hanging gardens. The palaces were two, and they stood at the ends of the bridge above referred to. They had communication with each other by a tunnel, which was built when the river was dry. These palaces are said to have been of great dimensions. The one on the east, called the new palace, being seven miles and a half in circumference; and the other, on the west, called the old, being three miles and three quarters. In the former of these were the hanging gardens; they were contained within a square, each side of which was four hundred feet; they stood on terraces raised one above another, until the height equalled the walls; the ascent was from terrace to terrace, by stairs ten feet wide. The fabric was founded on vast arches, on which others again were reared; and the whole was strength-

ened by a wall, surrounding it on all sides, of twenty-two feet in thickness. A floor, strong and compact, was laid upon the top of the arches, and a mould of earth, so deep that the largest trees as well as flowers and plants flourished in it. An engine or pump was placed on the upper terrace, whereby water was drawn from the river to water the garden. We know not to which of the kings we are to refer this last work; but it is said to have been raised to gratify the wish of one of the queens who came from Media, and who desired to have something on the plain of Babylon like the mountain scenery of her own land.

The last work which we shall notice was the temple of Belus. In the centre of this temple was the famous tower, supposed to be the same with that whose building was stopped by the confusion of tongues, as related in the Scriptures, but afterwards completed by Belus or Nimrod.—It stood on the west side of the river, not far from the old palace. This tower was a square, whose sides were two hundred and twenty yards, and its circumference half a mile. Its height was equal to one of the sides of the base, so that it was considerably higher than the pyramids of Egypt. It is said that one might have ascended the tower by a flight of steps turning round the outside of the building. On its top was an observatory, for marking the motions of the heavenly bodies.—But its chief use, as well as of the temple beside it, was to serve as a place for the worship of the god Belus. And it may be added, that the furniture, consisting of images, cups, and other utensils, are computed to have amounted to one hundred and twenty millions sterling.

These then were the works which rendered Babylon so celebrated, and in the building of them, as has been said, Semiramis had her share. After these were finished, she made a journey through several parts of her empire, and left many monuments of her power as well as good policy as a princess. She built aqueducts to supply with water places that were deficient. She made highways easy by cutting through mountains and filling up valleys, and by such means she came at length to possess great authority over her people. Her desires, however, were not satisfied with the dominions she possessed, she sought to enlarge them by an expedition against India: in the first engagement, at the crossing of the Indus, she gained a victory over the Indian king, but on advancing farther she was defeated, after having lost two-thirds of her army. Semiramis after this, abdicated the government, on the discovery that her son Ninyas, with one of her principal officers, was plotting against her. She reigned in all, forty years, and was succeeded by her son. Ninyas, in his public conduct, was wholly un-

like his mother Semiramis. He shut himself up in his palace at Nineveh, and seldom shewed himself to his people. Having little influence over them, he kept them in subjection by troops drawn from the several provinces of his empire; when one levy had served for the period of one year, they were succeeded by another, and his policy in this short service, was to keep the officers from forming any attachment with their men, and so conspiring against his government.—From the time of Ninyas there is a long blank in the history of the first Assyrian empire, extending over the period of more than one thousand years. It would seem the princes during this time, like Ninyas, were effeminated by luxury, as Sesostrius, king of Egypt, (B. C. 1491), extended his conquests as far as the Ganges without any opposition from Assyria.

Passing over this long interval, we come to the time (B. C. 770) when Pul, one of the kings of Assyria, received from Manahen, one of the kings of the ten tribes, one thousand talents of silver, to secure him on his throne. This Pul is supposed to be the same king who repented at the preaching of Jonah, and the father of Sardanapalus, who succeeded him. This last prince was given up to luxury and vice; he spent his time in feasting and guilty pleasures; and it was the sight of this effeminate man, in the midst of his seraglio, that filled Arbaces, governor of Media, with such indignation, that he, along with the governor of Babylon, entered into a conspiracy against him.—Sardanapalus having taken the field, was overcome, when he shut himself up in Nineveh, in the hope that there he would be secure; but the city being taken, he burnt himself, his eunuchs, and women, and an immense amount of treasures, on one funeral pile. And with him ended the first Assyrian empire, after having subsisted one thousand four hundred and fifty years.

B. C. 747. The second Assyrian empire commenced with the reign of Belesis, governor of Babylon, who, as we have just said, conspired against Sardanapalus and dethroned him at Nineveh. This king called also Baladan in scripture, was the father of Merodachbaladan, who sent ambassadors to congratulate Hezekiah on his recovery from sickness. After the reign of this latter prince a blank occurs in the history of the affairs of Babylon.

After the revolution already referred to, the first of the kings who began to reign at Nineveh, was Tiglah Pileser. Ahaz, king of Judah, sought the assistance of this prince against Israel and Damascus, which he granted, and subdued his enemies, but distressed him afterwards by rendering him a tributary of Assyria. Salmanezer succeeded Tiglah Pileser in the empire. In his time

the kingdom of Israel having rebelled, he subdued them with an army, took their king Hosea, and removed the ten tribes from the land of their fathers, thus putting an end to the kingdom as the prophets had foretold. Salmanezer dying Senacherib succeeded him. It was this prince whose army, amounting to eighty-five thousand men, was destroyed by an angel in one night. After this overthrow he fled to Nineveh, where he was slain by his two sons—these paricides, however, were obliged to flee into Armenia, and left the kingdom to Esarhaddon their younger brother.

As the royal family in Babylon had become extinct, Esarhaddon annexed Babylon to his dominions, and reigned over the united empires.—He removed such of the tribes as yet remained in the land, and sent colonists of idolators to Samaria, who were the fathers of the race of Samaritans in after times. He defeated also Manasseh, king of Judah, and carried him to Babylon. After reigning thirteen years over Nineveh and Babylon he left the empire to his son Nebuchodonozor the first. This prince was attacked by the Medes, but he defeated them in a pitched battle, and entering their country he took their capital, slew their king and returned to Nineveh.

Saracus succeeded Nebuchodonozor the first, but being weak and effeminate, Nabopolassar, a Babylonian, usurped the government of that part of the empire, and making an alliance with Cyuxares, king of the Medes, who was desirous to be revenged because of the death of his father, the united armies of Babylon and Media took Nineveh and utterly destroyed it as the prophets had foretold.

It was at this time that Necho, king of Egypt, alarmed because of the power of Babylon, in alliance with Media, marched an army towards the Euphrates; on his way he was attacked by good Josiah, king of Judah, whose forces he overthrew and wounded the king, that he died at Jerusalem. Necho continued his march, he defeated the Babylonians, and took one of their cities in which he placed a garrison. Returning to Egypt, he dethroned Jehoahaz, son of Josiah, who had been proclaimed king without his consent. He now set Jehoiaikim his brother on the throne, and imposed a tribute on the land.

Nabopolassar, king of Babylon, getting into years, he took his son Nebuchodonozor the second as partner in the empire. This prince in his turn defeated Necho, retook Carchemish, and entering Judea took Jerusalem. On his father's death, Nebuchodonozor the second succeeded to the whole empire, and Daniel and others being taken captives to Babylon, he interpreted to this prince his dream concerning the golden image.—Jehoiakim the king of Judah dying, his son Je-



hoiachim succeeded him, who, with a multitude of his people, his princes treasures and sacred vessels were carried to Babylon. Nebuchodonozor appointed Zedekiah, uncle to the former king, to reign at Jerusalem, but he making an alliance with Egypt and revolting, Jerusalem was taken and destroyed, and Zedekiah and his sons laden with irons were taken to Babylon. It was this king whose image the three Israelites refused to worship. It was he also, who took Tyre after incredible labor, and a seige of thirteen years, and received as the prophets had foretold, the spoils of conquered Egypt, as the hire for his services in overthrowing that proud city. On his return to Babylon, he became lifted up with pride in reflecting on his greatness; as a chastisement he was deprived of his reason and became like a beast, but being wonderfully restored he adored the God of heaven. A year after this he died and left his kingdom to his son Evil-Merodach.

In this prince's reign, Daniel was cast into the lions den, but although he appears to have been merciful both to Daniel and king Jehoiachim, whom he released from prison after a long confinement, he was put to death by his own relations because of his crimes, and Neriglissar, his sister's husband reigned in his stead. This prince, it may be observed, began the war with Media, which soon afterwards ended in the overthrow of Babylon. Having reigned fourteen years he was succeeded by his son, a licentious prince, who reigned only nine months. After him succeeded Belshazzar, supposed to have been the son of Evil-Merodach. He was the last of the kings of Babylon, and was slain on the night that Cyrus took the city. B. C. 536.

### GENERAL ASSEMBLY'S INDIAN MISSION.

CALCUTTA.—Out of various interesting materials, we select at present one subject,—the case of one individual, who very peculiarly claims our prayers. He may be viewed, in his turn of character and in his experience, as the type and representative of a large class of his countrymen, on whom European light and Christian love are beginning to tell. His history very vividly illustrates the fearful nature of the contest that must be waged between truth and error, when the stronghold of Satan is assailed, and his throne shaken. In his trials, the power and patience of Christian faith are manifested, and amid our formed and fashioned modes of Christianity, we cannot but stand in awe as we gaze upon its earnest reality, in a new born child of God, called actually himself to deal with those terrors and pains which we can but faintly suppose possible.

The case of this young man is thus introduced into the Committee's Report to the General Assembly :—

As an attestation of the inseparable connection formed in the minds of the pupils of your institution, between scientific and Christian instruction,—as a beautiful example of the way in which these departments are made to blend, and in which the greater wins its victory,—your committee entreat your attention to the case of one individual, Mahendra Lal Bassack. How much Mahendra had distinguished himself in merely intellectual attainment, your committee now present to you very unequivocal and striking proof. They lay upon your table, along with this report, voluntary exercises performed by this remarkable youth, at the age of little more than fourteen.—

The department to which these exercises belong, was by no means the only branch of intellectual culture in which he excelled. But these alone mark a proficiency scarcely ever attained among ourselves at a similar age. The exercises now laid upon your table, contain very numerous instances of *new* demonstrations of some of the most important propositions in Euclid's Geometry.—Your committee, guarding themselves against the danger of implicitly following the impulse which led them to admire and applaud the generous daring of the attempt, subjected the exercises to the revisal of one, whom all will acknowledge to be a thoroughly competent judge,—who has few equals among us, either in correctness of mathematical knowledge, or in richness of original resource,—Dr. Wallace, late professor of Mathematics in the University of Edinburgh. Dr. Wallace's opinion of the merits of this youthful investigator, is thus expressed, in a letter to the Convener of the committee :—

"I herewith return the very interesting MS., written by the Hindu youth, *Mahendra Lal Bassack*, containing demonstrations of various propositions in the elements of Euclid. The demonstrations are, I believe, new, and, at any rate, they are the result of the writer's own reflections. I will not say that they are better than those which have come down to us from the Greek geometer, but on various grounds they are remarkable. A disquisition on a branch of abstract science from the pen of a Hindu is quite a phenomenon. It is such as would have done credit to a student in a British University. The writer has shown an intimate acquaintance with the logic of Geometry, and much skill in its application."

Now this young man, so distinguished by his zeal for intellectual culture, has been not less conspicuous for his ardent inquiries after Christian truth, and for the freedom and boldness with which he declared his admiration of the Gospel. Of the

sincerity of this zeal he has been called to give abundant proof.

October, 17, 1838.

"He had refused," says Mr. McKay, "to take part in some idolatrous ceremony which was held in his father's house. The father immediately became alarmed, that his son was too far advanced in the way of becoming a follower of the despised Founder of the Christian faith. He, consequently, not only prohibited his son from coming to school, but went to all the families, where his son had either relations or intimate acquaintances attending our institution, and used his utmost endeavor to persuade the parents and guardians to withdraw every one of them from our superintendence. The consequence was, that eight or ten young people were immediately ordered to leave off attendance; and Mahendra was prohibited from having any intercourse with us. After some weeks absence, he was permitted to return; but in consequence of a second alarm, was a second time withdrawn; and, at present, I have no hope that he will be allowed to resume his studies. I, however, occasionally see him. He is continuing to seek after the truth. As is natural to a person so young, and of dispositions so amiable, he seems as yet unprepared to take any step which would separate an aged father and his only son. The bent of Mahendra's mind leads him to the study of the evidences; and this investigation seems just now to occupy a large portion of his time, and to engage almost all his thoughts. He dare not open a book at home; but keeps those volumes which he is now studying, at a friend's house; and seizes every opportunity of perusing them, which his peculiar circumstances permit. His father has tried several plans to lead his mind away from the subject of religion. These having failed, he required his son to attend a Hindu theologian, in order that he might receive instruction in the religion of his countrymen. I have hopes that *this* method, under the direction of Divine Providence, will be of advantage to him. He is not, I think, likely to give credence to a mass of absurdities brought forward as mere dogmas, without one atom of rational evidence. Besides, that which he is now constrained to do, may perhaps prepare him the more for contrasting the two systems, and for preferring that which is true. May the Lord, by the spirit of all grace, lead and guide him to the truth, and prepare his way before him."

"December 17, 1838.

"Of Mahendra, whose case I mentioned to you in my last communication, I have not heard any thing for some time. He was, soon after the time at which I wrote you, prohibited from going any where out of his father's house, unless to some friends in the immediate neighborhood.—Even upon these occasions, he is escorted by two strong Hindustani servants; so that any attempt on his part, to have intercourse with us, would subject him to harsh treatment from these guards, and eventually to imprisonment in his father's house. I hear of him occasionally by a relation of his own, who was compelled to leave the school when Mahendra was taken away from it. He thinks the harsh treatment to which his friend is now subjected, is owing to his having asked his mother one day how old he was. Young people are their own masters at sixteen; and the idea immediately occurred to the minds of those who wish to change the young man's religious views, that he meditated a separation from his family. His friend brought a short letter from him to me lately, wherein Mahendra states his confidence that he is some months more than sixteen; but he has no means of proving that this is the case, should his father deny it."

"February 9, 1839.

"The young lad, Mahendra, whom I have mentioned on former occasions, continues to grow more and more in attachment to the truth; and although his father has him so closely watched, as to prevent him from being immediately admitted into the Church of Christ, I look upon him as a true disciple of our blessed Lord and Saviour.—

A very interesting circumstance connected with this case is, that although Mahendra has been withdrawn from the school, and although he has been prohibited from reading English books or writing,—he has, notwithstanding, contrived to prepare a very long Essay on the Evidences of Christianity, exhibiting a lucid and comprehensive view of the subject, and proving the ability of this interesting youth to 'give to every one that asketh, a reason of the hope that is in him.'"

The Assembly's Committee inform us that while preparing their report, accounts have been received of the baptism of Mahendra. He is now residing with Mr. Ewart in the mission house.

The accounts here referred to are contained in the following letter from Mr. Ewart, dated Calcutta, 11th March, 1839:—

"As I mentioned last month I am now occupying the house at the institution, and find it very convenient and comfortable. Dwarkanath lives with me; and I rejoice to say that Mahendra, concerning whose persecutions for the truth's sake, I have formerly written to you, is now also a member of my household, and has been admitted into the church of the blessed Saviour by baptism. He was baptised in this house, by me, on Friday last, the 8th inst., in the presence of my brethren, Messrs. Charles, McDonald and Meiklejohn, who all concurred in thinking him a fit subject for baptism. One missionary friend, the Rev. Mr. D. Rodt, was also present. It may be proper that some account of the circumstances connected with the solemn step which Mahendra has taken should be laid before you.

"This young man has been known to us for a considerable time, as you have already been informed, as an enquirer after truth. He was withdrawn from the institution about June last year, on account of his refusing to identify himself with the idolatrous worship of his family. He seems to have been greatly stimulated to go on, in his search after truth, by the treatment which he received; and, in the midst of many difficulties, opposition of every kind, and even harsh treatment from his father, continued to prosecute his enquiries after truth. I could see him occasionally, when an opportunity occurred of his getting away from the persons who constantly watched his motions. Various circumstances connected with his progress in attachments to the truths of our holy faith, I have detailed to you in former letters. So early as the time of Mr. McKay's departure I had good hopes of him, and he announced to me his decided belief in the truth of the christian religion in November last; and more than a month ago, expressed his earnest desire to receive baptism. I hesitated for some time, as our brethren of St. Andrew's church had had no opportunity of seeing him, and conversing with him on the subject of baptism and the doctrines of revelation. Even Mr. Macdonald had not seen him often, owing to his having it in his power to come only secretly, and for a very short time. The circumstances too, in which he was placed, had their effect in putting us in remembrance to seek the most prudent way, consistent with revealed duty, of admitting him into the church of Christ. After consulting repeatedly with Mr. Macdonald, I had determined to confine my attention to what the Scriptures declare to be our duty in such cases. We both agreed in thinking that Mahendra was a sincere believer in Christ, and it appeared to us, that the fear of ulterior consequences should not keep us back from giving effect to the Saviour's command, or from following the example of the apostles, who do not appear to have hesitated, in the most trying cases, to give instant baptism to converts.

"Although our minds were duly made up as to the duty of baptizing, no day was appointed for the holy ordinance being administered. In fact no day could be



appointed, as we could not tell, owing to the circumstances in which Mahendra was placed, at what particular time he could be present. Intimation was given to me four or five days ago, that his relations all knew that he had been coming to me from time to time, and that they had determined to confine him more closely, and place another person to watch him. As the intimation came from a source which left no doubt as to the intentions of his relations, I did not expect to see him for many days, and felt that nothing could be done by us in his behalf, save to present our supplications and earnest prayers to the Almighty Father, that he might protect and defend the lad from the enemies of his soul.—To my agreeable disappointment, he came in on Friday, just after breakfast, and after some conversation, declared his firm purpose of not returning to his father's house, and his earnest desire to receive baptism, whenever it should appear proper and convenient. The treatment which he dreaded, made him resolve not to return; at the same time, when the probable results, that might follow his baptism, were laid before him, such as his father's getting possession of his person, by making, or getting made, false statements regarding his age, he announced his willingness to suffer anything which his baptism might bring upon him. But he had a strong impression that, should he not be baptized that day, and again return to his father, a future opportunity might not return soon or at all. He also had reasons for supposing that his relations would give him no farther trouble, when they should know that he had really submitted to the initiatory rite of the christian church.

"All these circumstances had weight with our minds. When Mr. Macdonald arrived at the institution, the whole subject was considered anew, and we felt ourselves shut up to the conclusion that we would be doing wrong in delaying to give baptism to one whom we regarded as a true believer, when the administration of it was so eagerly desired by him, and nothing appeared against the performance of the solemn rite, but a probability of ulterior consequences, which the Almighty could easily avert, if it seemed to him good. We however, felt the propriety of laying the matter before our brethren of the Kirk, and of giving all due weight to their opinion upon a case, in many respects so important. I consulted with Mr. Charles, and found that his opinion was rather for delaying a short time, than by administering baptism on that very day, to give cause for any appearance of precipitancy: at the same time he declared his willingness to be present that evening, and countenance the proceeding, should Mr. Macdonald and myself feel persuaded of the propriety of administering the ordinance that day. I had not time to call on Mr. Meiklejohn then. My colleague and myself, having again viewed the whole circumstances of the case, and having conversed again with Mahendra, did not feel ourselves at liberty to hesitate any longer. Intimation of this was accordingly conveyed to the chaplains, who both came out here in the evening; had a conversation with the lad—were perfectly satisfied with the clearness of his views, and the decision of his mind, and the sacrament of baptism was thereafter administered;—Mr. Meiklejohn commencing the service with prayer, and Mr. Charles offering up the prayer immediately following the baptism.

"I do not know that we could have desired more ev-

idence of fitness in the subject to whom the sacrament was given, than we possessed in this case. May the Lord God follow, what his sinful and unworthy servants have done, with his gracious blessing, and avert all the difficulties which the hatred and revenge of the enemies of the blessed Saviour may be tempted by Satan to stir up.

"Mahendra's father, who is a man considerably advanced in life, having understood that his son was at my house, came about four o'clock of the day on which Mahendra left his house, and used all the persuasion he could, to induce his son to go home with him, and I told him of course, that I was not detaining the lad, of which, indeed, he was perfectly convinced. He could not prevail then, and returned several times the same afternoon, accompanied by other persons, but was equally unsuccessful. The father allowed, in speaking with his son, that he was upwards of sixteen. He allowed the same thing to me also, but that he was of opinion that sixteen years eight months was the period of majority. I suppose that he has found out his mistake, for he now maintains that the age is only fifteen years and some months. The father returned the morning after the baptism, accompanied by his brother-in-law.—They were informed that Mahendra had been baptized, and, to appearance, were far more unmoved by the intelligence than I had expected. Notwithstanding of their being aware of what had taken place, they still continued to solicit him to go, promising to allow him all the liberty which he chose. He could not trust them, nor did he have any desire to accompany them, although he had known their words to be true. His father still continues to urge him to return, but we have various clear proofs of his scrupling not to sacrifice truth, with a view to gain his end; so that the son is led to put no confidence in the father's professions. I do not look upon the age as being of any importance, so far as the baptism is concerned; for surely a youth at fourteen or fifteen may be as competent to receive the truths of religion and to become a member of the church as one at sixteen. But the age is of very great importance so far as the power of the father is concerned; for, if by false or fair means, the father can make out in court, that his son is under sixteen years of age, we can no longer protect him. I believe him to be upwards of sixteen, but it is extremely difficult to get proof which would be sufficient to overthrow the statements which a father may have it in his power to bring forward. The principal evidence will be the *kushli* or horoscope, which the father may, for aught we know, get forged to answer his end. The only subject of my anxiety, then, is about the father's having it in his power to get his son back again. For Mahendra this would be a calamitous circumstance, and I pray earnestly to God, that if any plans are forming to get him back, through Divine wisdom they may be defeated. I will not be able to put you in possession of the circumstances that may ensue, until the next overland mail,—I fear that this letter is already a day too late. Then I shall, d. v., put you in possession of all that occurs, of all the various machinations to which his enemies may have recourse, against our young and amiable friend. May we be enabled to overcome the fear of man which worketh a snare, and to put our trust in God that we may be safe."—*General Assembly's Home and Foreign Missionary Record*.

## LECTURE ON THE REVIVAL OF LITERATURE.

DELIVERED AT THE MECHANICS' INSTITUTE, TORONTO, BY THE REV. WILLIAM T. LEACH, A. M.

*(Continued from page 331.)*

The marvelous excitement occasioned by the crusades in the European states, had also the effect of bringing into systematic operation an institution which contributed much, though indirectly, to the revival of learning. The spirit of chivalry had its fullest exemplification during the wars of the crusaders, and affected so materially the manners and principles of society during the eleventh century, that historians have usually considered it in the light of an extensive and beneficial institution. It doubtless arose naturally out of the system adopted by the various states that arose after the fall of the Roman empire. Its origin is to be ascribed to the feudal system. In that system, the relation which subsisted between a lord and his vassal required a reciprocation of services, and afforded an occasion, whatever might be its faults in other respects, for the most magnanimous, the most enthusiastic devotedness. In the feudal mansions of a Germanic lord, we trace the commencement of knighthood in those who held offices of trust about his person. Their ability to discharge the duties of it, would be their first recommendation to the post of trust and danger. Afterwards, when the sanctions of religion acquired weight and strength, its solemnities were added to their more formal investiture. Their duties, at first a matter of necessity, became honourable. The bold, spirited and sagacious created an office for themselves. They became an order, imbued with the moral sentiments of the priest and fired with the reckless courage of the barbarian. They gave a tone to the times. They opened the halls of the great to the songs of the poet and the tales of the romancer. Their own achievements furnished the theme and story; and there was a class of men, ready to avail themselves of both, to give interest and the semblance of truth to their historic poetry. The Troubadours were an order of persons who in the middle ages subsisted by the arts of music and poetry. They were itinerant bards and musicians, were held in great respect and often arose to high distinction. It is remarkable but it is true, that if you search into the early history of any tribe of Europe or America, you will observe the existence of a class which professes, as we say in Scotland, the same qualifications. Among the Jews, of course, you are sensible of the early subsistence of an order of poetical musicians. The Book of Psalms, the

Lamentations, the Songs of Moses, David, Isaiah, and other prophets, were written in measure and sung, probably by those who composed them.—“As for the gods of the heathen they are but idols, but it is the Lord that made the heavens,” was the burden of their song. They had truth for the basis and groundword of their poetry, but a similar mode of expression, a poetical music seems to have been universal. Musicians or bards were a race highly honoured among the Danish tribes. The bards of Gaul says Strabo, were held in singular honour. In Wales, many of them were massacred by Edward the First, because the order had great enough influence to counteract his designs upon the liberties of the people. In Ireland, on one occasion, the chiefs only of separate bands of them mustered to the number of a thousand. Well, a similar order of persons evidently the offspring of earlier days, appeared in the middle ages. They were among the chief literati of the day. They indicated the twilight of the poetry of the present time. They were the fathers of romance so fashionable in the last century and prepared the way for the novel which is so prevalent in this.

Another cause which may be considered as having exerted a favourable influence upon the revival of literature, was the general use and establishment of the Roman civil law. “The Roman law, from its peculiar beauty and elegance,” says Erskine, “has got the appellation of the civil law, although that epithet was applicable originally to the laws of all countries alike.” There is reason to believe that, prior to the fourteenth century, the Roman code was not unknown in the middle ages. As cities grew rich and populous, a way was preparing for the introduction of some system of jurisprudence. The civil law began to be diligently studied and laboriously commented upon first in Italy, which long continued the school of its most successful promulgation. Other parts of Europe caught from Italy the enthusiasm, and sent a vast number of students to Bologna and other Italian schools, to be educated in the Roman jurisprudence. In England and France, institutions were soon established for its cultivation. It became the fashionable study, and was held in such estimation as to supersede, for a time, the cultivation of all other arts and sciences. The military character proportionately sunk in public esteem. Public honours were reserved for the most successful students of the



civil or Roman law, and its proficient found a ready access to the highest political offices in the state.

Among other causes that might be adverted to, as giving force and vivacity to the revival of literature, there was the memorable dispute about investitures, between the Imperial and Roman courts, which excited all the passions and prejudices of men, and called to the combat the literary champion; there was also the disputes between the clergy of the east and west, against the head of the church, the one vainly attempting to establish the dream of infallibility and absolute power, the other maintaining their rights with a firm and decent freedom; there was, moreover, the influence of commerce, which undesignedly excited the spirit of inquiry, and by the necessity of actual observation and research, furnished the knowledge most wanted in the infancy of learning. One can only refer to additional causes, such as the patronage of the great, to the establishment of universities, and the travels of scholars, who returned to their respective countries laden with accumulated observation and extensive knowledge. All these may be regarded as either principal or accessory causes which brought about that splendid though late revival of literature, which, in the fourteenth and fifteenth centuries, broke in upon the darkness of the middle ages. It is impossible, in such a short and cursory view as I have attempted, to enter with nice discrimination into the various divisions of so vast a subject, or to show, otherwise than by the mere pointing of the finger, the actual state of literature and science during those centuries.—From that time till now, Europe has enjoyed the immense privileges which, under Divine Providence, the preceding causes have been labouring to bring forth. But privileges that are easily inherited are apt to be undervalued. How easy the approach now to the treasures of ancient as well as modern knowledge; how accessible every avenue to literature and useful truths. And yet, on the other hand, how general that vulgar quality of the human mind, which regards what is common as worthless? How miserable the estimation with which knowledge is regarded, where men consider it not worth the seeking? How wretchedly poor the sacrifice they would make, either to acquire science or

support the repute of it? But for the efforts of many gigantic minds that have struggled for light in days of darkness; but for the magnificent patronage of the noble and noble-minded, what a state had we been in? What a dry waste and wilderness had been the present history of man? The matter of astonishment is, that our reverence for literature and science should be so small, our devotedness to their interests so miserably cold and parsimonious. Whatever be the cause of it, this is certainly true, that an impartial observer of the paucity of, the literary institutions, and small number of students in *this country*, might be excused, if not justified, in concluding, that it was our intention and design to become barbarians.—Where is the provision we have made for the contrary? Where is the enthusiasm that would even ask or call for such provision? We are, you may depend upon it, an unthinking and inferior race. Our passions, our prejudices and our ignorance, are suffering the destinies of a noble country to run awry in ways of darkness. Let us sink within our breasts the petty prejudices of our day and generation, sins we have contracted since the day we were born—let us look backward to the brilliant efforts of former times—let us set an example, though late, to the ignorant usurping crowds of the Western world and seek provision for the encouragement of literature and science, that schools and universities may be endowed with a view to that end.

On a former occasion, I submitted to you my views respecting the objects that might be attained and ought to be aimed at by this institute. If duly supported and encouraged it might supply a desideratum in modern society, a useful course of instruction apart from the higher qualifications necessary in the more important professions. Were this object accomplished, I should rest secure in the belief of this country's ultimate prosperity. We much need, as good men say, a revival in the midst of us—and that a speedy and powerful revival of the sense of our obligation to prosecute and to support the interests of literature and science, may take place, is surely an earnest desire of mine, and I trust is yours.

## THREE CONSOLATORY LETTERS TO PARENTS ON THE DECEASE OF THEIR CHILDREN.

The death of children is a common affliction and a severe one to affectionate parents. When they find themselves surrounded by their little ones, whose very waywardness does not weary, how slow to think of them torn from their embrace, and hurried away to the silent grave! The idea of disappointed hope is always painful. When we have with care reared some delicate plant, when it has begun to put forth leaves, and when the buds have not yet burst, which, by their fragrance and lovely forms, were to render some recompense to us for our toil, when in such a state of incipient beauty and promise, it is nipped by a ruthless hand, we lament its fall with bitter sorrow. The shock of corn ready for the sickle is comely in its fall, but the tender flower plucked up by the root, and with all its verdure withered, affects us as something contrary to nature. But this is a shadow of the death of a child. How desirable then, in such an affliction, that the parent be a believer. That sure basis, on which the salvation of infants rests, is the covenant made with Abraham:—"I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee, and to thy seed after thee." "And they who are of faith," says Paul, "are blessed with faithful Abraham." That is all, the blessings of the covenant made with Abraham are Yea and Amen, to those who have the like precious faith. That assuredly is not the motive of gospel obedience which would reduce it to a mere calculation of gain and loss; nevertheless, there are motives originating in self-love, which may lead within the pale of the sanctuary; and we know scarce one motive better fitted to incite parents to diligence in seeking that good part, than the consolation which a believing parent has, that his child is embraced within the covenanted mercies of God. There is no such warrant for the unbelieving parent. It is the children of believers who "are holy," while those of unbelievers "are unclean." How responsible then the station of parents in reference to their children; and how strong the calls and invitations of the gospel, when it is considered that their infant children share with them in its covenanted blessings. When Absalom died his father, David, had no ground for consolation. It was like an arrow thrust through his heart, for he cries out:—"O my son, Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" But when the child of Bathsheba dies, David ceases to mourn:—"He arose from the earth, and washed and anointed *himself*, and changed his apparel,

and came into the house of the Lord, and worshipped." A plain token that he could draw comfort from the conditions of the one, which he could not from the other. And so he says to his servants: "I shall go to him, but he shall not return to me." And this, we may observe, is still the consolation of believing parents, when called to weep over the graves of their little ones:—"We shall go to them, but they shall not return to us." We have made these remarks to introduce to our readers the following three letters, which refer to this matter; and the first in order is from Dugald Buchanan, a Schoolmaster and Catechist, in Scotland,\* to a parent in the circumstances referred to. It is dated Kinloch, 5th May, 1768:—

"I received a letter from Mr. Caw, acquainting me of the death of your daughter, and how wonderfully Mrs. W——ce has been supported under this severe trial of her faith and patience. "This is the doing of the Lord," who commonly stays his rough wind in the day of his east wind. What an alleviating circumstance in your trial is it, that ye have no reason to mourn as those who have no hope? How many live to see their children and relations cut off in the prime of life, by diseases, the just effects of vice and intemperance! How many darts and thorns must pierce their hearts! What additional gall and wormwood is mixed in their cup, to which the parents of pious children are strangers? Patience under God's afflicting hand, and resignation to his will, are the chief means, whereby in the day of affliction we can glorify God. Imagine your dear departed child adopting the language of her Redeemer: "If ye loved me, ye would rejoice, because I am gone to the father." How backward are our hearts to this duty of rejoicing! Our passions often get the better of our understandings, as well as of our faith. Our memories, teach-

\* Dugald, in the brief account of him given by the late Dr. Erskine, of Edinburgh, was a man of fine natural genius and wit. He had not the advantage of a learned education, but "he possessed all the knowledge which could be acquired by perusing the best English books in divinity, natural philosophy, history and poetry." He appears to have been blessed with much success in his labors as a Catechist. He was a man of such sensibility that he seldom heard of distress without shedding tears. Dugald was well satisfied with the office which he held, but his friends wished to raise him to a higher station, by preparing him for becoming a preacher of the gospel.—And it was while thus seeking to enlarge his means of usefulness that the Lord removed him to his own service above. The following are the particulars of his last illness:—"Returning home May, 1768, after a wearisome journey, he found two of his children sick. Soon after, six more of them, his two servants, and he himself were seized with the same disorder, only his wife, then big with child, escaping it. In this distressed situation, dread of catching the contagion, prevented any from hiring to assist them. In the midst of his roivings, Dugald sang hymns pleasantly, and spake much of the Lamb in the midst of the Throne. He died 2d June, 1768."



erous enough on other occasions, here are ever faithful, and cruelly muster up, in a long succession, all the amiable qualities of our departed friends, and thus tear open our wounds, to bleed afresh. Imagination is set to work, and stuffs up their garments in their former shape, when we miss them at bed or table. It is truly surprising, when our judgment is fully convinced, that God's paths are not only truth, but mercy, to such as fear him; and when our faith reads designs of love in our trials; that this has so little influence in silencing the murmurs of our souls. Yet surely, it is pleasing to God, who knows our frame, and remembers we are dust, to look upon us, surrounded with all the frailties inseparable from human nature in its present state, lying low in the dust, and weeping with a feeling smart of our pain and loss; and at the same time acquiescing in his whole disposal of us and ours, as best for us, and, from the inmost recesses of our soul, striving to imitate Christ's prayer, "Not my will, but thine be done."—It were well if, instead of poring upon our wounds, and refusing to be comforted, our faith traced out our friends in the regions of immortality, where (to use Milton's phrase) they walk with God, high in salvation, and the climes of bliss. Though the partition which now divides us from the eternal world is otherwise impenetrable, revelation informs us, that there the righteous are in a state of inconceivable happiness. As to what happiness consists in, and their various employments, we are left much in the dark, as perhaps not fit to be revealed in this state. Yet surely it is pardonable, to cast some conjectures over this wall, that for a while divides us from our friends, as it is impossible to confine our active souls under the canopy of our moon and stars. Now, except where revelation gives here and there a hint of the heavenly state, analogy is our best guide into these scenes, that eye hath not seen. I remember to have seen long ago a book of Dr. Watt's, called, *Death and Heaven*, where he has happily indulged his fancy in assigning various employments for the blessed. He thinks, too, that there may be some solemn stated periods of worship in heaven, beyond what is their common service, either to commemorate some of the past transactions of the Godhead, or to celebrate some new discovery of God. And, truly, considering the infinite nature of God his glorious acts of creation and redemption, and the finite capacity of the highest orders of creatures, there must be new discoveries of God made to the blessed through all eternity, as they can only receive such discoveries in succession.—Perhaps some such manifestation has been lately made, unknown till now in heaven itself by finite minds. A new song has been composed on this occasion, by Michael, Gabriel, Moses, David, or some other masterly hand, to celebrate this new discovery; and the concert was incomplete, till a messenger was dispatched for your dear child, to assist in singing the chorus, as her sweet, soft, melodious voice was so well tuned before to the songs of Zion.—Our Lord once entered Jerusalem with a grand retinue, and must have an ass to ride on, that he might fulfil an ancient prophesy. A messenger was dispatched for the ass, and, if the owners quarrelled him, had orders to tell "that the Lord had need of him." If your heart grudge or quarrel, that your child is so soon loosed from you, saying, "Why was my dear child so soon snatched from me, in the bloom of youth, when I expected she should be the comfort of my old age, and sooth my pains and distresses?" Why, the same answer stands on record for you, The Lord hath need of her. He had need of more virgins in his train; and your dear

child was pitched upon. Therefore rejoice in her honor and happiness. Our Lord has gone to heaven to prepare mansions for his people, and he sends his spirit to prepare his people for these mansions. And after they have served an apprenticeship to their future employment, that they may be fit to act agreeably to the great end of their calling, and fill their thrones to the honor of that God who called them to glory, He then crowns them with endless happiness. Some have a longer time of probation than others. The great dresser of God's garden knows best when to transplant his fruit-bearing tree. In his perfect wisdom, we ought always to acquiesce. If I were to reason from analogy, I might ask Mrs. W——ce, when she was with child of her departed daughter, if she desired to keep her in that close union with herself, any longer than her full time was come; that is, when the child was perfectly formed for this world, and fit to exercise its senses upon the various objects that this world approves? Nay. Did she not wish for the happy minute of separation, though she knew the pangs and throes of child-bearing? And why should you, or Mrs. W——ce, who rejoiced at her first birth, mourn at her being admitted into the number of the spirits of the just made perfect, when it is certain that many who rejoiced with you at her birth, hailed her arrival on the coasts of bliss. Among those who rejoiced with you at her first birth, and saluted her on the heavenly shore, we may safely mention Mr. and Mrs. H——g, and others of your pious relations and neighbors, who have got crowns on their heads, and palms in their hands, since her first birth.

"But I see that this subject would lead me beyond the bounds of a letter. I have only to add, that from my very soul I sympathise with you and your whole family in your loss, which is your daughter's gain and glory. That the Lord may bless your remaining children, preserve them to be the comfort of your age, form them to be vessels of honor meet for the Master's use, and fill your own soul with those consolations which flow neither from wife, child, or friend, or anything this world can give, or take away, is the sincere prayer of, Sir, &c."

The second letter, on the same subject as the preceding, is from Mr. William Stevenson, an Elder of the Church of Scotland. He had a small property in the parish of Straiton, and belonged to the Kirk Session of the famous Mr. Walker, Minister of that parish, before his translation to Edinburgh. He was a man of a modest and humble spirit, and when he heard of the death of the children of Mr. Adam, Minister of Dalrymple, and afterwards of Falkirk, he wished to comfort him by a letter a friend had sent to himself while under a similar affliction. It was superior he thought to any thing he could write, but not finding it, he penned the following:—

"REVEREND AND DEAR SIR:

"I remember I was a stranger in the land of Egypt, and know something of the heart of a stranger. I therefore humbly desire to cast in my mite of Christian sympathy with you and your kind spouse, under that afflicting dispensation, the death of your dear children. You will readily grant I have drunk deeper in that cup than you have yet done, having only, of seven pleasant, healthful, and hopeful children, one little girl left; having laid in a grave three sons and three daughters, all of an endear-

ing age, four of them between fifteen and twenty years. But the cup which our Heavenly Father hath given us, shall we not drink it? That God, who sets the solitary in families like a flock, and diminishes them at pleasure, gives us wives like unto fruitful vines, and children like unto olive plants about our tables. How ready were we then to say in our prosperity, we should not be moved, we should die in our nest, our seed and offspring should be powerful in the earth, and blessed among the generation of the upright, useful servants of God and their generation, nourishers of our old age, and everlasting preservatives of our memorial!

"But we have now laid them in the grave. These lately pleasant bodies say to corruption, thou art my father, and to the worm, my sister and brother. With them we have buried a great part of our worldly comforts, hopes, and projects. Oh! what a dark veil doth death and the grave cast on all human glory. It cannot descend after them into the dust.

"We return from the grave to our house. There perhaps we find a Rachel weeping for her children, refusing to be comforted because they are not. Here an empty coat, there an empty bed. We sit down at our table.—The olive plants are amissings. The wind hath passed over the flowers, and they are gone. These beautiful lambs, that used to play through our houses and fields, and sweetly divert us with their familiar conversations and loving embraces, we see no more. Death hath torn them from our bosoms; and fears as to their eternal state, and reflections as to our duty towards them, may crown the melancholy scene.

"Yet, let us not dwell too much on such thoughts, lest a wounded spirit, like a sharp knife, cut the thin sheath of our frail bodies, and disable us in body or mind from our duty to God or man. Especially let us beware of any hard thoughts of God, and still acknowledge that he is righteous, and in faithfulness hath afflicted. Let us turn our complaints upon ourselves, and say, "We have sinned, what shall we do unto thee? Wherein we have done foolishly, we will do so no more. The Lord hath given, the Lord hath taken away: blessed be the name of the Lord. Shall we receive good at the hand of the Lord, and shall we not receive evil also? It is the Lord, let him do what seemeth him good. Good is the will of the Lord."

"But we are called, not to sorrow as those who have no hope. To the true Israelite within the bond of God's covenant, a brighter side of the cloud may appear, and he may justly rejoice in hope of the glory of God. Let us enter into our closet, the proper place for giving vent to our lawful passions, and where I have experienced the greatest relief: there, having offered the sacrifice of moderate sorrow and contrition, especially for sin, which brought death into the world, let us, upon the wing of faith, see with faith's eye the blessedness of the dead in Christ, rejoice in their joy, and triumph with God's inheritance. Let us view our dead relations and children, concerning whom we hope, in the good-will of God to men, that they were chosen of the Father, redeemed by the Son, sanctified by the Holy Spirit. Let us view them in the covenant and promise, "I will be thy God, and the God of thy seed;" in Christ's invitation to come to him, "for of such is the kingdom of heaven." Let us view them by us devoted to God, ingrafted into Christ, and sealed to eternal life by

baptism. Let us view these olive plants, transplanted from the stormy barren soil of this world, into the heavenly paradise, and flourishing in the courts of the New Jerusalem. Let us view these pleasant lambs eating the fruit of the tree of life, and drinking the waters of the river that flows from beneath the throne of God and of the Lamb. Let us view them in the bosom of the good Shepherd, who gave his life for the sheep, and carries the lambs in his bosom. Let us view them in Abraham's bosom; and why not in the bosom of their more immediate parents and relations now in heaven. Let us view not only their angels who ministered to them here on earth, and carried their souls to glory; but even *themselves* beholding the face of their Heavenly Father, admiring and worshipping Him that sitteth on the throne, and the Lamb, for ever and ever. Let us behold, following the Lamb wheresoever he goeth, those virgins not defiled with the pollutions of a world, no guile found in their mouth, and their robes washed and made white in the blood of the Lamb. Let us view their bodies spiritual, immortal, incorruptible, made like to Christ's glorious body, joyfully united to their souls, now satisfied with the likeness, and with the full enjoyment of God. If many descriptions of the heavenly glory are metaphorical, in this the wisdom and condescension of God appear: for how otherwise would we conceive these things in our present state and capacity? But that glory infinitely exceeds all metaphors, and is a glory yet to be revealed.

"Unbelief in our hearts may object. These are mysterious and great things, hard to be believed and hoped for by poor sinful mortals. True; though great, yet not too great to display the infinite glory and perfections of God. They are mysterious enough to confound all the mere natural, rational, and moral schemes in the world; and, as to a great part of them, could never have been known or believed, without the light and assistance of that word and spirit of God, which have brought life and immortality to light, and are as the sun to the spiritual world. It is true many invisible things of God are clearly manifested by the things that are seen; and the light of nature condemns the world for want of a faith and practice suitable to the evidence it affords. But, let us not separate what God has joined together, his word and works. Do not his glorious perfections equally shine in both? Do they not mutually illustrate one another? A wonderful likeness between the kingdom of nature and the kingdom of grace, teaches us many fundamental and difficult doctrines of our Christian faith. Is not the resurrection from the dead taught us every morning we rise from sleep; and every spring, when vegetative nature, which has been dead through winter, revives? Are we not taught the immortality of the soul, and its acting in a separate state, by our dreams? The spirit (no doubt only in its imaginations) runs through the universe. It hears, sees, feels, and exercises all the bodily senses. It fears, grieves, loves, joys, and exercises all its own faculties, when the body lies in a deep sleep. It does all this in such a manner as our reason can now no more comprehend, than we can a real separate state. Is not all nature adapted to teach us God and spiritual things, and continually improved for that end by the divine oracles? Every employment, merchandise, husbandry, &c.; every work, building, ploughing, sowing, digging, &c.; every member of our body, hands, feet, eyes, illustrate the divine perfections and op-



erations. But the mysteries of God's word are to be admired and adored by us, as well as those of his works. Further discoveries of them are reserved, till the day-spring from on high arise upon us: and no doubt many of them will remain mysteries to all eternity.

"I fear I have been tedious, and have darkened counsel by words without knowledge; but, seeing our Lord commands us to comfort ourselves, and to comfort one another with these his words, I have laid before you these confused hints, hoping they shall receive a favourable reception, construction, and correction, being offered by a willing mind, and according to what a man bath. May the Chief Comforter come unto you, and abide with you! May he bring meat out of this eater, and sweet out of this strong trial!"

The third letter we shall give, is from the Reverend Thomas Randall, of Inchture, a parish in the neighborhood of Perth. It is addressed to Mrs. William Hogg, and dated 7th March, 1760, and it shews the solid comfort which a believing parent draws from the doctrines of the gospel when smarting under the bereavment of children. The tenor follows:—

'MADAM,

'Yesterday, by a letter from Mr. Wallace, I understand it hath pleased the Sovereign Disposer of all things to afflict your family and friends in the death of Mr. Thomas Hogg's son. It was natural for me, who had so lately tasted of that bitter cup, to have a fellow-feeling with you all in that distress. No temptation for the present is joyous; and I know that kind of trial to be grievous. I have had spoilings of these pleasant things often; and found it hard to tell, whether the separation of the younger or of the elder branches be most wounding to the root. Each have their peculiar anguish. When grown a little up, our hopes being heightened, we have great downcastings. Yet in the younger shoots, fresher from the womb, more is felt, of what is so strikingly expressed, Isaiah, 49, "Can a woman forsake her sucking child?" as if these were hardest to forsake. In my sympathy on such an occasion, rather than attempt to lighten sorrow by insisting on the youth of the child, or mentioning the hope of future offspring to alleviate, I would allow the cause of anguish to be truly great; and I would seek to introduce cheerfulness and joy in the midst of such scenes of darkness and heaviness, only from that true source of all joy and consolation, the unchangeable and everlasting gospel, which turns all our darkness into light, our sorrows into joys. I cannot see from reason, what satisfaction men can have on the birth of children, in a world which they and all their fathers have found so vain and vexing; and I am sure in their death one gleam of comfort springs not up:—like their grave, all is darkness and consumption. It is from religion, and from the blessed scriptures, we are instructed in the grounds of rejoicing at births. Thence we are let into the connection the blessed God has with our infants; that *to please us*, by calling them *ours*, is but a very subordinate reason for their being born; and that to be a part of his inheritance and glory, who became an infant of days, and to show *his* sovereignty, who call these things that are not, to be, and to be forever with himself, while the mighty are cast down, are the high rea-

sons of bringing millions into this world, who abide not in it till they know the right hand from the left, or discern between good and evil. And it is therefore from religion, and from the blessed scriptures, we are instructed also to see, that *to grieve us*, is often, but a subordinate reason for consigning them so early to the silent grave. This is the passage by which the Sovereign of all determines even they shall be brought to his presence and joy, and this the time of his calling for them. — Oh! what brightness does this throw upon our shades, our darkest shades, when our dear infants are torn from our yarning bowels, and laid to rottenness and silence; and the friends and parents, believing in the second Adam and his merciful Father, not staggering at the promises of that covenant, where the interests of children are remembered, and well ordered and sure, as well as their own; but being strong in faith, give God glory about them, by believing he can give them spiritual life, and resurrection from the dead, by that power which called Isaac from Abraham's loins and Sarah's womb, which caused the holy child Jesus to be born of Mary, and afterwards brought him from the bowels of the earth in death to a glorious resurrection;—the mighty proof, that nothing was impossible with God;—the mighty pledge, that the great power which then wrought should be exerted for all the heirs of the covenant, and for the fulfilment of these promises, which were all made yea by this resurrection. The unbelieving world have no such joy in their tribulation, nor in this hard chapter of it. All is gloom, gloom dark as the grave itself, to them under such dispensations. They have no such words with which to comfort themselves, nor any solid gladness with respect to their departed little ones. When they most seek to please and flatter their minds about them, all is uncertainty. They leave them, they know not how, nor where, in the unseen world. No positive acts of their mind concerning hope of their future existence and blessedness; no particular desires about their being with Christ, who loved them, nor about his raising them also from their graves, afford comfort. Were it only for my infants dead, I would wish to be a christian, and a real one, to be made glad, by positive acts of faith, with respect to their eternal well-being. These really wipe away tears from our eyes, before our Lord does it at last, and forever, from all our sorrows, and gives the joys about them, (to others unknown) that being born and redeemed, the great end of their being brought into life is answered, which can be said on no other principles than those of their redemption and immortality.

'It is less difficult to go on, than to stop, on a subject so comfortable. But, as I must make an end of this letter, I cannot do it without offering my condoling compliments to both Mr. Hoggs, Mrs. Campbell, and Mrs. Hogg. They forget not, I hope, that the exhortation is as unto children:—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth." They forget not, I hope, that "weeping may endure for a night, but joy cometh in the morning;" and real christians live by the faith of a *morning*, that will dispel every sorrow as the shadows, and bring in an everlasting day of consolation. May that hope comfort you all in every thorny and weary step of your pilgrimage.'

[FOR THE CHRISTIAN EXAMINER.]

## AN ARGUMENT AGAINST TAVERNS.

Several years ago I was on a journey from the north of England to Edinburgh. On my arrival at a town on the frontier, I found that the northern coach did not start till next morning, so I must needs remain where I was for the night. After getting some dinner, for it was now wearing late in the afternoon, I walked out into the suburbs. Having viewed the castle and other places, where border wars had raged in ancient times, I was returning to the inn, when I was attracted by a number of persons going to hear sermon in one of the churches; glad of an opportunity of spending the evening in a profitable way, I walked in along with them. The service was an interesting one, and when it was ended I hasted homewards. I was reflecting by the way on the important subjects brought before me in the sanctuary, and when I came to the inn I stepped into the room I had left, hoping to enjoy a brief space in meditation. What was my surprise when I found it filled, aye, to the very door, with quiet drinkers! Were they travellers thought I? O no; I was given to understand, they were all of them denizens of the place, and this chamber was their resort after business was over. They forsook their families for it, and here, night after night, they sat drinking and smoking. The conversation seemed to be just nothing at all. The next morning I was across the border, but I did not so soon forget the scene of the previous night.— Since that time I have read many tracts containing arguments in favor of temperance, but there is one argument I have never yet seen adduced in any of them, namely, the duty laid on the heads of a household as such, to refrain from frequenting taverns.

By the wise arrangement of the great Creator, mankind are distributed into small societies, which are denominated families, or households, and there arise out of this arrangement divers important duties, on the discharge or neglect of which the happiness or misery of the members of the society in a great measure depends. Now, I do not know one duty more manifestly implied in the relations of a husband or parent, than that when he eats or drinks, he is required to do so with his own family. It is implied in the description given us by the Psalmist of the godly family, when he says:—"Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." Manifestly supposing that eating and drinking at table is a public not an individual act. And Christ, in describing the

the bliss of heaven, draws a metaphor from the head of a household presiding at table, when he says, that his disciples shall eat and drink at his table in his kingdom. And Paul, in rebuking the Corinthians for their abuse of the Lord's supper, hath these words: What? Have ye not houses to eat and to drink in? And again, "If any man hunger let him eat at home." Job also we find asserting his integrity, on the ground that he had not "eaten alone." And Solomon, referring to the duty of not using penuriously the blessings of this life, says, "it is good and comely for one to eat and to drink and to enjoy the good of all his labor." And shewing that this enjoyment is to be found not abroad, but at home, he says, "drink waters out of thine own cisterns." I might adduce other passages to the same effect, but the case requires it not. A community of goods, existing among christians generally, has been often censured by men of divers persuasions, but such a community is supposed to exist in the same family. The husband and wife are one flesh, and it follows, as a consequence, that the stocking belongs equally to both; and in reference to the use thereof, the words of the apostle are applicable, "neither is the man without the woman, neither is the woman without the man." A parent thus holds a high station when seated at his own table. It matters not what is the kind of fare that is laid upon it, the relation in which he stands to his household is equally honorable.— It was his own labor and industry that made the provision, and when he shares with his family the proceeds thereof, he is complying with Paul's injunction on believers, to provide for his own, and especially for those of his own house.

I have already hinted at the beauty of this arrangement. In the first place the benevolence of the parent appears very manifest in the eyes of children, when he distributes to them their portion of what his labors have earned. In the second place, the equity of the parent appears in his recognising them as members of the household, and giving them that portion which is their due. And in the third place, the authority of the parent appears in his being the giver of that food which preserves them in life. And should the man be a parent who has a concern for the souls of his children, all these considerations give great weight to his counsels and instructions. It is manifest, however, when the parent forsakes his family circle, and resorts to a tavern to eat and drink, he is violating the rules of his household. He eats



and drinks at another man's table, not as one entertained on the ground of hospitality, but as one who expends on his own gratification the funds which belong to the members of his house. It is no answer to this to say, that the money which he spends is small, and what remains is sufficient for the family; for, in the first place, I observe that the sum total of his earnings belongs to the household, and ought to be appropriated, not for his own behoof personally, but for all and each of the individuals of his house; and, consequently, that their comforts are abridged, more or less, by every farthing he expends in this way. And should it be said that by conforming in this way to the usages of society he conciliates employers or dealers, and so indirectly adds to his gain, I answer that he is acting inconsistently with his character as the head of a household, in sitting down at another man's table who does not entertain him as a guest and from motives of hospitality, but simply for the sake of his money. He renounces for the time being the character which belongs to him. He, who is the master, becomes an underling in another man's house, and should we suppose any of his children to follow him and sit with him at the same board (supposing they have money in their pockets,) his authority over them in such a place is dissolved, and father and child are alike under the master of the tavern, and preferred according to their ability to pay. But no man can dissolve a relationship, which God has constituted, and be justified—not insisting on the sin of every such act, I observe that matters are in a different state after a man has abandoned his proper position, from what it was when he held it. He may resume indeed, when he returns to his own house, the authority of a parent, but he resumes it at a disadvantage. He is degraded in his own esteem, for he sat down to eat and drink at a table where he was not recognised as the master, but only as a payer in common with others; and besides he is degraded in the estimation of his own circle by such humiliating conduct. His authority in his own household is thus sunk, and this is not so much his sin as the consequence of it. His sin lay in going to the tavern to spend those funds which ought to have been spent at his own home. And the evil effects of this sin is, that he loses the respect of his family, and accordingly confusion, insubordination, and even the dissolution of

the society must needs be the price of such conduct.

But it may be asked do I make no exceptions to this principle, and is it wrong in all circumstances for a man to eat and drink out of his own house? I answer there are two exceptions, and only two, that can possibly occur—the first of them is, when a man is invited by a friend to his house to eat and drink from motives of friendship and hospitality, and the second is, when a man is in a strange place and has no friends to entertain him, he may then partake of the provision of an inn.—And the reason is, that he does not forsake his own household in so doing, but being abroad in the course of his calling, he resorts to the only asylum within his reach. An inn and a tavern or drinking house thus stand in very different predicaments. The inn becomes a blessing to the lawful traveller while removed from his own home, but the tavern is a snare to a neighbourhood, seeing that by divers enticements it allures individuals from the stations in which God has placed them, and tends to dissolve those relations which, in his providential government, he has seen meet to appoint.

But it may be asked, what is the gain of this argument. Is it not safer to allow a man to indulge himself in a tavern rather than at his own fireside, seeing in the latter case, he infects the members of his house by his example? I answer, that expediency may not set aside a moral duty—and that duty is, that a man when he either eats or drinks, does so at his own board and with his own family. It may seem a feeble barrier that we would raise against the evil of drunkenness by insisting on this duty; and so every barrier must needs be feeble, saving only that which is raised by the grace of God, when he effects a change upon the heart, so that the man learns to loath the sin which before he rolled like a sweet morsel under his tongue. And so we are making a way for that blessed work, in seeking to discover what those circumstances are, wherein a man may or may not expect the blessing of God. And our argument is, that he may look and pray for that blessing at his own table and surrounded by his family, but it is presumption to do so, when he separates from them, and places himself in the way of temptation.

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## CONVERSATIONS WITH THE JEWS IN EDINBURGH.

As the deputation sent by a committee of the General Assembly to Palestine to obtain information as to the number and condition of the Jews in that country, has called forth a more than usual degree of public attention towards that people, the writer of the following narrative has been led to think that the particulars therein set forth would be acceptable to his christian brethren.—The place where he had divers interviews with the Jews, to whom reference will be immediately made, was in the city of Edinburgh, and though his field of observation was narrow, nevertheless the conversations which ensued will be found to be such, as to manifest their mode of arguing the great question between them and the christian community. And seeing they are a people who hold a large portion of the scriptures in common with ourselves as inspired of God, it becomes of more importance that christians should be awakened to a sense of the advantage of such an admission—that so they may seek with greater zeal, that the light which shines in the New Testament record may enlighten their understandings, and that the veil which is upon their hearts may be taken away in reading Moses and the prophets. But in order to this, it is needful we understand something of their character. Many who feel an interest in the Jews, are ignorant of their spiritual condition. They hear of them as a proverb and a bye-word among the nations, and this is the whole amount of their knowledge; the writer would therefore humbly hope, that the efforts of our own church, as well as of other societies, in procuring information as to the condition of the Jews over the world, may have the happy effect of manifesting to all the christian churches the desolations of the once glorious sanctuary—and so holding forth to all of them the command of the prophet Isaiah—“Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

The Jewish Synagogue, in Edinburgh, is situated in an obscure court in the old town. When I visited it for the first time, I had certainly expected to behold a scene dreary to every christian, even the once blessed “daughter of Zion, left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city;” but although I had prepared my mind in some measure for what I saw, I was sunk in despondency, when I found myself within the wretched looking house in which they assemble on their Sabbath to worship; alas! they know not what. I use no feigned language, when I say, that I was filled with sorrow and dejection of

heart. I could not but reflect how strong an arm that had been, which had brought to such debasement that people who once possessed such greatness and glory; and I felt awed as I thought of the sureness with which the purposes of God are carried into effect. I wondered that this should be a remnant of that people, whom the Lord himself had brought in such triumph from Egypt, and whom he had blessed above all the nations of the earth; and where, alas! I thought, is now all the glory! Truly, it must always be thus with the enemies of the Lord. The engines of punishment which follow in the path of the wicked, may appear to be slow in their progress, and it may be for a time difficult to say in what direction they are travelling, but the wheels are always moving onwards and quickening their speed; and when we look again, the enemies of the Lord are found to be crushed to powder beneath them.

I would not injure the feelings of the deluded children of Jacob; but truly I left their Synagogue, with feelings similar to what one might experience on leaving the monuments of the great of other days who now sleep in the dust. I wandered out of the city, to meditate on what I had seen; and the condition of the outcasts of Israel haunted my imagination; the images of the dead still rose before my mind, and I felt that I had seen that day in living history before me, what I had hitherto only conceived in imagination, how sad and gloomy a thing it is to have striven with the Lord. Truly, since it has come to this with his own people—his beloved Israel—how certainly must be the destruction of all his enemies.

There is something in observing the living condition of the Jews, which is fitted to fill the mind of every true christian with awe and deepest dejection. “Alas! poor Israel,” is the expression which Mr. Wolff often repeats in his journal, in reference to his countrymen; and the writer of this narrative in his converse with this people, has often been forced to say in his heart, Alas! poor Israel! It is not their external squalid aspect which strikes the mind most deeply, though such is their general appearance; and there is in all of them that timorous and troubled look,—that “failing of the eyes,” which speaks their outcast condition; still it is their spiritual destitution, which in their synagogue is such as may be felt, that affects most deeply the christian observer. I was going here to speak of the appearance and effect of their synagogue service, but I fear lest I should speak unadvisedly, and should offend also against the children of the chosen people, by exciting their passions, and so causing them to shut their



ears more hopelessly against those who are their only friends. But indeed I could not but contrast the small and feeble strains in which a boy chaunted their prayers, with the joyful shout in which the songs of Zion are sung in the church of Christ.—But I shall leave this theme. Truly there is much of tenderness in the remonstrance which the Lord makes :—"Oh that my people had hearkened unto me, and Israel had walked in my ways."

While looking round on their Synagogue with a dejected heart, I observed written in bright letters, in the original Hebrew, "I have set the Lord continually before me." Oh Israel had it been so with thee, it would not have come to this. Dost thou say that the Lord has broken his covenant with thee? Is not this a great reflection, O Israel, against the Lord, that thou hast set him always before thee, and yet that he has conducted thee to this. I wish not to glory over thy fallen condition, but art thou not fallen? Is it not so, that the Lord hath made thee an astonishment, a proverb, and a bye-word among all nations whither the Lord hath sent thee. And truly this is the very condition, into which Israel's own Moses declared that Israel should be brought, and that before they had set a foot upon the "pleasant land." This is David's language that you use, but how surely was it not found, that the Lord whom *he* had set before him, accomplished all things for him, and set him free from all his enemies. But has it been so with thee? How long hast thou been cast off? And was not the Lord then thy covenanted God, "to turn thy captivity, and to have compassion upon thee, and to gather thee from all the nations whither the Lord thy God hath scattered thee?" Ah, go not then, O Israel, to say, that thou hast set the Lord always before thee; for although thou dost not confess, the men of the nations, thine own Scriptures say, shall justify the Lord when it is asked—"wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger? and men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt." Continue not then, O Israel, to say, as your fathers did, "the way of the Lord is not equal, for hear, O house of Israel, is not my way equal? are not your ways unequal?"

Oh that I should whisper into the ears of the children of Abraham, the half of what I felt for them at my first visit. How timorous a people did they not appear to me! How melancholy a thing was the whole of their worship! I saw the aged men among them, whose locks had grown grey in the hard combat which they had maintained in the world, with all its ills and afflictions,

and alas, with no bright prospect to cheer them in the way. The doctrine of the providence of God our Saviour, how sweet it is to the afflicted soul! How lightly do we bear up against all the sorrows of life, under the cover of the wings of Him who is the Almighty! But what is the balm which soothes the sorrow stricken heart of Israel? Alas! alas! fell and dismal must the sound of the shaking leaf fall upon their ears. How bitter must the cup of life with all its sorrows be to them. Other men are not in the same condition with outcast Israel; they forsake the Lord for what they deem a better portion; but Israel serves (I will not say the Lord,) for nought. I saw also the young among them, but when I looked to their fathers, their desolate condition came over my mind, and my heart wept bitterly for them. Surely it becomes us to pray for Israel.

At my first visit to their Synagogue, I had little conversation with them; I happened to ask one of them why they did not obey their law and offer sacrifice. He seemed pleased to answer this question, for he repeated more than once that they had no temple. Their prayers are all in Hebrew, and are read, or rather chaunted, in a rapid manner by a little boy, with a Rabbi behind him to correct him when he pronounces improperly. I observed while following in their prayer books, the words chaunted by the little boy, "Blessed be our Lord—blessed be our King—blessed be our Saviour." I asked the man who stood beside me what he meant by Saviour, while I stated what I thought to be its full meaning when applied to God; he answered at considerable length,—that Israel enjoyed so many privileges in the different lands in which they were scattered, and this was all that was meant by the word Saviour. I had some other conversation at this time with other individuals among them, which I shall here pass over; my heart was, however, so much affected towards them that I was anxious to visit them soon. I accordingly called again to visit their Synagogue on their Sabbath, but found that I had come too late, as their worship for the fore part of the day was over. However, I met with one of them, who I believe is their Rabbi, and after some general conversation about their Synagogue, I began to speak about the claims of Christianity to the belief of his nation. I had no intention of beginning a formal debate, but merely to interchange some friendly conversations with them, and to hear their sentiments on certain truths; the Jew replied, that Christ was never once named in the Hebrew Scriptures, and why should they receive his religion. I happened to have a Hebrew Psalter with me, and having opened it, I read to him part of the 2d Psalm, explaining it as a Psalm pro-

phetical of Christ, and referring to the Gentiles and the people of Israel taking counsel against him to put him to death. The words *Guim* and *Lamin* he admitted applied to the infidel nations and the chosen people. And I shewed him that the person against whom they were taking counsel was the anointed One of the Lord; and that the word *Mishich* was here the same with the Greek word *Christos*. He said, however, that he was unacquainted with this language. I then directed his attention to the fact, that the scriptures of the Old Testament were full of the doctrines of the New, and referred to the sacrifices under the Old. I stated shortly, what I considered to be the use of sacrifices, and referred to the burnt offering, which was plainly made in consequence of sin which had been committed, and to make an atonement for the soul. He began at some length to state his views as to the use of sacrifice: He said, that when men lived according to what was required, they were higher than angels, and this I understood him to say was in consequence of its being so arduous a task. He then said, that when man sinned he sunk beneath the beasts,—and that the sacrifice was to bring before men this truth, that in consequence of his sin he had sunk beneath the inferior animals. I answered, that this did not come up to the account which is given of sacrifices in the Hebrew Scriptures. I had previously mentioned the sin offering, *Hethae*, in which there was plainly, in consequence of the shedding of blood, a substitution supposed, and referred to the word *Kipher* as expressing that it was through the sacrifice that the sin was taken away. He said, that it was not to be supposed, that sacrifice could be accepted by God as a satisfaction for sin. I admitted his statement, but said that Christians held that sacrifices were acceptable only in so far as they shadowed forth the sacrifice of Christ. He now proceeded to say, that the terms of forgiveness by God, were simply repentance, and that under the law sacrifices were only accepted on the condition that the person afterwards lived a good life.

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He confessed that he believed in a resurrection, but the only use which he conceived to arise from it seemed to be, that the body which had sinned should suffer, for he did not conceive that the soul could be made an object of suffering. Having talked over these and other subjects with him, our conversation had now become more serious, and he requested me to retire with him into his house, where I met with two other Jews, and a young boy, besides others of his family. Here we continued about two hours, discussing a considerable variety of subjects, in regard to the Jewish and Christian religion. I found that they were pos-

sessed of a variety of arguments, many of which they had borrowed from infidel writings of last century, while others were peculiar to themselves. They urged, as an argument against Christians, that the system could not be from God, because they worshipped images; they asserted with much confidence, that the church established in Rome was the first church, and denied that there was any Christian church at any time in Jerusalem. They held that Popery was Christianity, as it came from Christ and the Apostles, and that Protestantism had no existence until the time of Luther. I corrected their mistake, that there was no Christian church established at Jerusalem, for their object in denying this was to shew, that Christianity had never appeared at the place where the miracles were performed; they averred this indeed with much confidence. I also laid open to them, as particularly as I could, the true history of Popery, and stated that the New Testament was the only standard of the faith and practice of true Christians, and that Christianity was only to be sought for there and judged of accordingly. I took occasion also to state to them, that the Christian church in this country, and Protestant Christians generally, considered Popery as a great apostacy; that true Christians held no communion with them. I proceeded also to open up what I considered to be the views of prophecy, in the New Testament, on the subject. I stated to them, that Protestants did not view the Jews with those rancorous feelings which the Romish church has generally done; that on the contrary, they were led, from prophecies contained in the New Testament, to connect the conversion of the Jews with a great and important era in the Christian church, since they held that the Papal apostacy would only be taken out of the way when the Jews received Christ as their Saviour; and that, therefore, they felt deeply interested in them, as they held that the complete triumph of Christianity was delayed until the Jews were brought in. I here observed, that they felt somewhat gratified with my statement, that the Christian world was interested in them; and I sometimes thought that the rigidity of their features seemed at intervals almost to be softened; it was, however, only the response of natural feeling, though it is well to know, that this exists in the heart of the Jew after all that has happened.

One of them referred to Isaiah, and stated, that the days of Messiah were to be days of peace, and that as this was far from being the case in the Christian church, it was not to be supposed that these were the days of Messiah's reign. I stated to them what was the necessary tendency of the precepts of Christ, when received into the heart, and that in reference to all his disciples, the



prophecy was fulfilled; and that if all men would receive Christ as their Saviour, the description, which only applied to a class, would apply to all. They were often during the discussion a good deal excited, and frequently they made confident assertions, that Christianity had no foundation to rest upon, when I generally asserted that it rests upon a rock. And I must say, that I have observed, as well on this as on other occasions, that the bold assertion of simple conviction, without argument, appears sometimes to be felt, even by perverse unbelievers, to have something of the divine edge and energy of truth. At least it seemed to me, that their sullen obstinacy seemed to shrink at the naked statement of truth.

I had sometimes occasion to observe the enmity which lodged in their hearts to Him who came to save them; and they appeared at times so sensible of the deformity of their thoughts, that they seemed afraid to disclose them; they at least made an apology more than once, least my feelings should be excited to bitterness (as I thought) against them. One of them said to me that he would shew me something, and there was that in his manner which plainly shewed that he attached no small importance to it. He then opened the Hebrew Scriptures, and pointing to the first word in Genesis, said, that it contained a deep mystery, and he seemed to hesitate as he revealed it. I assured him, that on such a subject, whatever he might say could not provoke me to anger; that personal feeling, here, was far from having any place in my breast. He then proceeded to state the mystery which the word *Berashit* contained, and this was done by selecting the letters in their order, and making each the representative of a particular word, viz:—Bera, Resho, Alehim, Shem, Jusho, Tele. "The Lord shall create a wicket thing, his name is —, who was hanged." I must confess, when I heard the man slowly bring forth this piece of blasphemy, that my whole soul was cast down, and I felt how hard it was to argue with such men. The words of Scripture came to my mind, "The Lord hath sent them a strong delusion, that they should believe a lie."—I looked with surprise at the men, to see if they expected that I should give an answer to such folly; one of them, I believe, understood my feelings, but the man who propounded it did not, for his stern countenance remained always unchanged. I shortly said, and they listened attentively, that they had no authority for such a mode of interpretation, and that if they gave me a few minutes, I could make that, or any other words in the Scriptures, express any thing that I pleased; seeing that all that was necessary, was merely to make each letter of it the representative of a word, and that I could select from the whole of

the Hebrew vocables to express my meaning.—One of the men plainly assented to the truth of what I said. They next asked what God was? I answered, that he was a spirit. They then proceeded to ask, whether he could be seen, and other such questions; and concluded by saying, that Christianity could not be true, since it represented God as visible, and in the shape of a man. I replied to them, that this view of God was brought before us in their own Scriptures, and took, for example, the three men that appeared to Abraham, when they were on the way to Sodom and Gomorrah, for the purpose of destroying these cities; and shewed that, in the Hebrew Scriptures, Abraham is represented as addressing one by the name Jehovah. They made no answer to this. I referred also to the language of Isaiah, the prophet, chap. ix, 6,—they made some cavils about the translation, which were unworthy of any regard. They also asked what kind of government it was that Christ conducted. I told them that it was a doctrine of the New Testament, that all things were governed by him. They now asserted, that if it was so, things were badly administered, and again reverted to the divisions in the Christian church. The one who had shewed me the recondite meaning which was concealed in the letters *Berashit*, now asked me how it was possible that the passage in Zechariah viii, 23, could be thus fulfilled, if they were to become Christians. The force of the argument lay in this, and it serves strongly to shew the superstition under which their mind is subjected, as well as their utter ignorance of the spirit of Christianity. The word *Kiniph*, in that passage, they hold to be a small piece of cloth with two or three woollen threads or cords attached to it; all the Jews wear this under their vest, so that it is not seen. They apply the prophet's words to this piece of dress; and conceiving that if they become Christians they cannot be allowed any longer to wear the *Kiniph*; they conclude, that the truth of Christianity, and the fulfillment of the prophecy, are incompatible with each other.—They put the dilemma with much confidence, apparently certain that it could not be answered. I felt some difficulty in explaining to them, that they might be Christians, and yet wear the Jewish dress; and that Christianity allowed perfect freedom on such matters. I said farther, that the word *Kiniph*, did not necessarily refer to that piece of dress to which they confined it; but that it might be rendered generally by skirt. 1 Sam. xxiv, 6. I embraced the opportunity of stating to them, that the prophecy would be fulfilled, only when they received Christ, and that then the fear of them would fall upon all men, because it would be remembered by all how wonderfully they had

been dealt with from the beginning, and how the Lord had preserved them during the whole period that they persisted in rejecting their Saviour; and surely men would infer that the Lord must do wonderful things for these men, now that they are reconciled to Him.

They stated an objection to the gospel of Matthew, derived from the fact of Christ, not being the son of Abraham, seeing that although the lineage of Joseph is traced up to Abraham, still that that he was not the father of Christ. I answered that according to the Jewish mode of estimating lineage by the father rather than by the mother, Christ was the reputed son of Joseph; and in the eye of Jewish law, in reference to all privileges, he was his son. They urged objections to the account of the crucifixion of Christ, derived from the circumstance of there being a diversity in their narratives as to some particulars; and I here stated, that the omission of circumstances by one writer, and the recording of these by another, were sufficient to cause apparent discrepancies, while both narratives might be perfectly reconcilable. They then referred to that part of our Creed, in which it is said, that Christ descended into hell, and remarked upon the improbable nature of such a descent. I answered, that Protestants did not admit this doctrine; that by the word hell might be here understood the place appointed by God for departed souls. I read to them, from the Hebrew Psalter, the passage from the 16th Psalm, which referred to this—the word *Shaul*, they seemed here to admit, was erroneously translated hell. I applied the passage to Christ, who, I told them, was not allowed to remain in this state. One of them now spoke of the Ascension, but in so scoffing a manner, that I do not think proper to transcribe what he said.

I appealed to them at some length, in regard to their desolate condition. Spoke of the glorious condition of their ancestors as being the greatest nation in the earth; seeing that God himself held converse with them. Reminded them of their kings, and prophets, and holy men, and shewed them, that there was no analogy between their present condition and the whole of their ancient history. I reminded them, that there was never a period in which Israel served the Lord, and enjoyed not his favour—that whenever they called upon the Lord in trouble, the Lord delivered them, that there must be some great cause existing for so great a change in their condition, seeing that it proved that the Lord had changed his conduct towards them. I said farther, that they did not appear to be guilty of idolatry like their fathers; and that the only sin which I conceived they were guilty of, and which could not account for the conduct of Providence to them

was their rejection of that Prophet whom the Lord was to raise up among them like unto Moses. They asked in what respect Christ resembled Moses. I answered generally in the fact of his introducing the church of God into a new and more perfect order of things; referred them to some of the great things which Moses had been instrumental in doing, in giving the people institutions and laws which they had not before; referred to Christ's resembling him, in introducing similar changes into the form of worship in the church, and delivering to it a more spiritual code of laws. I referred also to the miracles of both, in which, from their superior greatness, above all other prophets, there was much resemblance. I mentioned also, a minute circumstance, which I thought perhaps with them might tell as powerfully as any other resemblance, that one of the first miracles which Moses did was turning the water into blood, while one of the first of Christ's was changing the water into wine. Seeing their obstinacy to resist every thing like argument, I asked them, with much earnestness, whether it was not possible they might be mistaken in their views. They answered, with much confidence, that it was an impossible thing that they could be mistaken. I replied, that my question was not, whether they might be mistaken in believing the facts contained in Scripture, for here I conceived that the evidence was such that every possibility of being mistaken was excluded, but, whether it might not be possible, that in their private interpretation of Scripture they might be mistaken? They said, that it was impossible. While I was thus attempting to convince them, (and I often lifted my heart to the Lord for help), one of them answered me, and I wondered at the answer, "If we believed not Christ, it is not likely that we should believe you." They seemed also desirous to inform me, that although they were not so intimately acquainted with the Scriptures, that there were persons among them who were as thoroughly acquainted with the New Testament as the Old, and in particular, they said, that the education of their Rabbies commenced at three years of age and ended not till twenty-four. I had stated, with some attention, a little before, a distinction between two kinds of knowledge, that which existed in the head and that which existed in the heart. I used this phraseology, because being Germans, they were not so familiar with the English language. They admitted the distinction at the time, but when I came to apply it, so as to shew that their Rabbies might have the one without the other, their minds were so excited that they would not admit it. They often appeared to be excited, and I observed that once or twice they swore by the name of God in the midst



of their argument. They, however, always heard with attention all that I had to urge against them, and although there was nothing like conviction produced in any of them, still I could see that there existed degrees of obstinacy among them, and on some occasions there were apparent relents in their obstinate hearts. One of them, of his own accord, turned up the passage, "The sceptre shall not depart from Judah," &c.; and he offered another translation of it, but he could not shew that it had any foundation in grammatical principle. I mention this, chiefly to shew that the Jews, in general, are by no means sunk in utter ignorance as to the ground on which the controversy between their church and the Christians is carried on; but on the contrary, that they have been attentive, and to a considerable degree, to collect all the arguments out of infidel writings against Christianity, and I mention this with the view of exciting a hope, that this dark spirit which has gone forth upon so devout a theme may be enlightened, since it is a spirit of enquiry; though, alas, a gloomy spirit which goes in quest of shreds to conceal the light which shines forth from that bright volume which is still read in their synagogue; still, such as it is, it is better than no enquiry at all, and it is fervently to be wished, that the brightness of that celestial light may speedily burst forth upon them, or, if this may not be, that it may continue to shine upon them with so calm and celestial a radiance, that while the spirit of enquiry still remains, it may become a spirit meek and docile, and which is soon to rejoice in the full light and liberty of a child of God.

It appeared to me not unfrequently during the conversation which I had with them, that they had some secret bond among themselves, similar to that which is spoken of in the Acts of the Apostles, where it is said, that the Jews banded together and bound themselves under a great curse, to prevent the spread of the gospel, by removing Paul. This appeared to me in the manner in which they expressed themselves when I urged upon them the claims of the gospel salvation, or held forth to them the sure declarations of prophecy as to their restoration when they accepted of Christ as their Saviour; they then stated in dark language the impossibility of a Jew being a Christian; and while they said this I either saw, or fancied I saw something lurking behind which they were not willing to disclose; for there was expressed in their manner something like a sentiment of hopelessness, and a sullen expression, as if the person addressing them was not privy to all they knew and felt on the subject. I observed also, that something of the same feeling appeared in their manner about the late conversion of a

Jew in Glasgow; they said, that the man was bribed. If there be such oaths, I apprehend that they conceive that these cannot be forgiven, and hence the sullen reiteration that it is impossible for a Jew to have been led to embrace Christianity by virtuous means, but from the basest means, since that perjury proves them to be the most worthless of men. Another explanation of the assertion which they so frequently make that it is impossible a Jew should be a Christian, may arise from the daring blasphemies to which they have accustomed their minds in reference to Christ. I have already referred to one of these malignant blasphemies, drawn from the word *Berashit*. And I am persuaded that this is not the only example of their having proceeded to a fearful length in cherishing such wickedness, for they said, after shewing me this mystery as they called it, that they could shew me more, but I had no desire to enter farther into the secrets of their abominations. Whichever of these be true, and I believe that there is truth in both,—that they blaspheme the Lord in their hearts, and bind themselves together against Him, it should teach all who attempt to convince the Jews, to hold out from the first the free door of access through the blood of the Redeemer, so that the stray sheep may not be prevented from returning by the apprehension that the door of mercy is shut against them.

They had other cavils which they brought forward against Christianity. They asked why Josephus did not mention the miracles of Christ. I said that the miracles of Christ were notorious when Josephus wrote—that they were attested by independent evidence, and that the only inference which can be deduced from his silence is, that he was afraid to state that evidence, which, as a Jew, he had rejected. One of the Jews however, after arguing from the silence of Josephus, admitted that he had spoken of Christ, and now received as genuine the passage in that historian which he had just denied; and he here repeated the first clause of that famous passage, "About this time appeared a man, named Jesus, if he might be called a man." He here stopped and went on to state, that Josephus meant to say, that Christ was unworthy to be called a man; this I took to be one of those blasphemies, of which their heart seems so full, and which appears to be so characteristic of the Jews, even at this period of the world, in reference to Christ; I mentioned to them, that their fathers never denied the miracles of Christ, but ascribed them to satanic agency or magic. They seemed glad to lay hold of this last word, and assented, apparently, to the explanation. I mention this, to shew at what a low state of mental cultivation the

Jewish mind is, and how disproportioned their intellectual capacity for judging of evidence is, compared with that virulency which they bear to the salvation of the gospel. I may mention an instance of their intellectual debasement. They turned up Deut. vi. 8, 9, they asked me if I knew what *Mezezut* was—I pointed to the door post, they accordingly led me to the door, and shewed me a piece of tin, under which a piece of paper or parchment, which contained part of the law was nailed, and they evidently took great merit to themselves, for being so obedient to the law. I was silent, for truly it seemed to me, as if the delusion of death had settled over them. One of them told me, that they also wore them as frontlets between the eyes, but I forgot to enquire farther into this. I had asked them several times if they would join in prayer with me, but they always refused; I then asked them if they would

pray with me, using the 51st Psalm; after some scruples they seemed to agree. I accordingly rose, and read the Psalm as a prayer, but they did not appear from their manner, to enter into the sentiment. I had observed on other occasions, a total absence of every feeling. They appear to have scarcely any other notion of religious worship, than as a mere round of forms, and in these they seem to deem it enough, if they conn over the original Hebrew.

Having thus laid before your readers the account of my conversations with these Jews, I have only to entreat, that every true follower of Christ, who knows what a glorious salvation that is, of which he is a partaker, will unite their fervent prayers that unbelief may be turned away from the children of Jacob, and that they may be led to rejoice in their Saviour and Lord.

### THE REVEREND MATTHEW WILKS.

The Rev. MATTHEW WILKS, minister of the Tabernacle in the City Road, and of Tottenham Court Road Chapel, was, for about half a century, one of the best known preachers in London. He came to town in early life, and soon raised himself to that distinguished station among the religious portion of the community, which he ever afterwards maintained till the hour of his death. In glancing therefore at some of the great and good men whose lives were chiefly spent in preaching the gospel of Christ in London, it were an unpardonable oversight did I omit to give some notice of such a man as Matthew Wilks. There were various traits of minor interest in his character which I must pass over; contenting myself with a reference to a few of the more prominent and important ones; and even to them, I must not advert at any length.

Mr. Wilks had the reputation of being a singularly shrewd man in perceiving the real character of individuals, as well as one whose judgment might be more relied on in matters of a secular nature, than that perhaps of any of his contemporary brethren in the ministry. It has been mentioned in private by those friends who had an opportunity of knowing something on the subject, that the result of the credit he had obtained for possessing an unusually sound judgment, was his being consulted, in the course of his long ministerial career, in the making of a greater number of wills, and his being appointed one of the executors of such wills, than any other man of his day. A great many cases consist with my own knowledge, derived from private sources of information, in which he was consulted by dissenting ministers in circumstances of difficulty, in

preference to any other person they knew; and, so far as my knowledge, derived from these peculiar sources of information, extends, the advice he gave was in almost every instance, as the result proved, the wisest and best that could have been tendered to the parties soliciting it. I could name, but for obvious reasons I forbear to do so, some cases in which, through his judicious counsel and friendly interposition, ministers of the gospel (some of them still living, and among the most popular preachers of the day) were enabled triumphantly to vindicate their character when unjustly and artfully assailed in a vital part; and who but for that advice and interposition must assuredly have fallen victims to the combined ingenuity and malevolence of their enemies.

Of his shrewdness in detecting hypocrisy and discerning the true points of one's character, innumerable instances are recorded in private circles. As their name is legion, I will not particularize any of them; but will, on the contrary, mention one instance in which his wonted shrewdness failed him, and he became the easy dupe of an ingenious swindler. The party in this case having ascertained that a certain old rich gentleman, lately returned from abroad, had become one of Mr. Wilks' hearers, and was sufficiently known to him by name, though Mr. Wilks was unacquainted with his hand-writing,—drew out, one morning, a cheque for one hundred pounds, in the name of the gentleman, on a bank in which the latter had no money; and putting on the clothes of a footman, he called on Mr. Wilks and handed him the cheque which was enclosed in a sheet of paper, intimating the wish of the donor, that it should be given to the funds of a



religious society in whose affairs Mr. Wilks felt the deepest interest. The reverend gentleman, who had a curious drawing way of forcing the words out of his mouth, owing to his keeping it in a great measure compressed while he spoke, remarked as he inspected the cheque—"This—is—a—very—handsome—donation—my—man.—I'll—write—and—thank—Mr. R——— for—it." "Very good, Sir," said the rogue, with the politeness of the class of persons to whom he wished for the time to be understood as belonging—"Very good, Sir," and he made a lacquey's bow, and quitted the room. In the course of five minutes afterwards he returned in breathless haste, saying he had entirely forgot that his master had particularly desired him to pay an account of ten pounds to a tradesman in the neighbourhood, and that as he had not the requisite amount with him, and the residence of his master was two miles distant, he would feel particularly obliged, and so would his master, if Mr. Wilks would give him ten pounds out of the hundred for which he had got the cheque; assuring Mr. Wilks that the moment he went home, the ten pounds would be returned to him in a two-penny letter. Mr. Wilks at once handed him the ten pounds, and the fellow quitted the apartment, renewing his protestations as he reached the door, that in a few hours the money would be returned to Mr. Wilks. He had scarcely got to the street, when the idea flashed across the mind of the reverend gentleman, that he had possibly been duped. He mused for a moment, and then felt assured of the fact. Striking the palm of his hand on his knee, so as to suit the action to the word, he exclaimed in his own peculiar way, "I'm—done; I'm—done; I'm—done." The loss of his money he regarded as nothing; but he never could forgive himself for being so easily duped by a lacquey-looking rogue.

Mr. Wilks' influence over his congregations was perhaps greater than that of any other minister over his flock, that could be named. They regarded him with mingled feelings of the deepest respect and the warmest affection. He was their "dear friend," as well as "beloved pastor." No one will be surprised, therefore, especially when I add that their confidence in his judgment was unbounded, on being informed that his will was, in almost every instance, a law to them. Large as were his congregations both in the City Road and Tottenham Court Road, and unwieldy as they were in many respects, Mr. Wilks preserved the greatest union and harmony among them during the long period he was their pastor. The differences and dissensions which have taken place among them since his death, are unhappily too well known, not only to the religious portion of the metropolitan community, but to the public generally.

But it was not merely as regarded the externals of church government, that Mr. Wilks exercised a powerful influence over the minds of his people. He was eminently successful in the conversion of sinners, and in the edification of the saints of God. His influence as a preacher of the truths of the gospel, was in these respects singularly great, as hundreds who are still alive are ready to testify.

His preaching was eminently calculated to be useful: he constantly aimed at awakening the conscience and reaching the heart. His views of truth were sound and clear, and feelingly though sometimes roughly expressed. His matter was spiritual, solemn, and searching. His illustrations were often homely, but his character was so highly esteemed by all who knew him, whether as a man or as a Christian, that what would not have been tolerated in others, either occasioned not a thought, or was overlooked, when coming from him.

Mr. Wilks had a most intimate knowledge of the workings of the human heart. Few men have proved more successful in tracing its various windings, or in exposing the fallacies in which the saint as well as the sinner is in the habit of entrenching himself. With thousands it was matter of surprise, how the reverend gentleman was so successful in holding the mirror up to the minds of all classes and descriptions of his hearers. To me, the things is of easy explication. He had most carefully studied the workings of his own mind: he had most attentively watched the operations of his own heart in every variety of circumstances in which he found himself placed; and understanding the philosophy of human nature sufficiently well to know that it is essentially the same in one man as in another, except where grace has made the difference, he inferred from his own experience in his unconverted as well converted state, what passed in the heart of others.

Mr. Wilks carefully prepared himself by previous study for his pulpit ministrations. His preparation however, was chiefly confined to the matter and arrangement of his discourses. He always regarded mere style as a thing unworthy of thought in one who was called to preach Jesus Christ and him crucified. Hence his diction had nothing of polish in it. He not only did not deal in rounded periods or euphoniously constructed sentences, but he never felt a desire to be considered eloquent, in the sense in which the world usually understands the term. He was, however, eloquent as regarded the impression his preaching made and the effects it produced. His diction was plain, but not slovenly. It was always clear from its very plainness. Much of his preaching was of a colloquial kind: he often spoke from the pulpit to the two thousand people who attended his ministry at each of his chapels, just as if he had been sitting in his own easy chair in his study, and conversing with a private friend. He scarcely ever delivered a sermon, in the course of which he did not say something pointed; something that would make an impression on the mind likely to be retained. He was exceedingly partial to the use of short quotations from our most popular hymns, in illustrating his positions. And at the conclusion of his discourses, instead of desiring the congregation, as is usually done in the chapels in London, to sing, "Praise God, from whom all blessings flow," or some other lines of a doxological character, he always gave out four, five, or six verses—now and then as many as eight—of one of the ordinary hymns, suitable to the sermon; the same as at the commencement of the services.

Mr. Wilks was remarkable for his disinterestedness. In no action of his life, during the half century he presided over the congregations in Tottenham Court Road and the City Road, was he known to have his own personal interests in view. Even though he procured an increase of salary for his colleagues in office, not only would he not solicit, but he would not accept, any addition to his own. And what is more, though his salary never exceeded two hundred per annum, upwards of one hundred of it were regularly given away in charity.

His goodness of heart, no one who knew him ever questioned. A more truly kind-hearted man was not to be met with. Yet singular as it may appear, with all his kindness of disposition, he often conducted himself in the roughest and even rudest manner which it were possible to conceive. The law of kindness was, indeed, in his heart : but there was not the slightest trace of it on his lips. It was the remark of all who ever had any intercourse with him, that a kinder heart and harsher manner were never exhibited in the same person.

He was a most diligent reader of the Bible.—In a brief memoir of him, written by the late Rev. Mr. Sharp, of Crown Street Chapel, Soho, it is stated, that he read it fairly through four times every year, and that on one occasion he read it through in the almost incredibly short space of thirty days!

His texts were often of a most curious kind, and such as none but himself would have thought of choosing. When about to preach the annual sermon in Surrey Chapel in 1812, on behalf of the London Missionary Society, he gave out to the astonishment of all present, the following verse from Jeremiah—"The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes for the queen of heaven, and to drink offerings unto other gods, that they may provoke me to anger." And yet the Evangelical Magazine of that day represented the sermon as the most ingenious and most effective ever preached before the institution whose cause he advocated. In 1824, Mr. Wilks preached to a crowded audience at Bristol, a most impressive sermon, from the single word, "Afterwards."

To learn that any of his people, whether members of the church or hearers only, acted inconsistently with the christian character, was on all occasions, the source of the deepest sorrow to him. When such information reached him he often made use of it in his pulpit ministrations, but without, of course, making such pointed reference to the individual, as that the congregation could discover who the party was to whom he referred. An instance of this kind occurred, on one occasion, under circumstances which would cause a smile, were it not too affecting to think that any regular attendant on an evangelical ministry, should speak or act inconsistently with the christian character. As he was one day passing along one of the streets in the neighbourhood of St. Giles's, he saw two women, in the humbler ranks of life, carrying on a most animated war of words with each other; and so equally were they matched, that it would have been difficult for those most versed in such matters, to say which of the belligerents was the

most skilful and effective in wielding the weapon of singularly coarse abuse. Mr. Wilks interposed, and by dint of remonstrance and the threat of calling the police, eventually succeeded in inducing one of the "vituperative" parties to quit the scene of conflict. "Now, my good woman," said Mr. Wilks, to the remaining militant, "are you not ashamed of yourself in having made such a disgraceful exhibition?"

"It was the other woman who was the cause of it all," was the answer; the party wishing to shift the blame from herself to her antagonist.

"But you ought not to have followed so bad an example."

"Hooman natur, Sir, could not stand yon woman's tounge," observed the quondam warrior, still attempting to justify or at least to extenuate her conduct.

"But religion ought to have taught you better," suggested Mr. Wilks. "May I ask," he added, "what religion you are of?"

"The religion of the Tabernacle, Sir. I am a regular hearer of Mr. Matthew Wilks; and a very excellent preacher he is, Sir."

It were easier to imagine than describe what were Mr. Wilks' feelings on ascertaining that one of the parties to the unseemly exhibition he had witnessed, was one of his stated hearers.—The woman never having seen the reverend gentleman, except in his gown and with his bands, and even then only at a distance of nearly the whole length of a large chapel, did not recognize him in his ordinary clothes. Mr. Wilks, in the excess of his grief and mortification at the discovery, alluded to the circumstance in his sermon on the following Sabbath day, and fixing his eye on that part of the chapel where the free sittings were, and where there was always a great number of women in the same rank of life as she who had described herself as his "regular hearer," he assumed that the majority, if not the whole of that portion of his audience were as bad as she, and then read them one of the most severe lectures ever delivered, on the flippancy, the coarseness, and the venom of woman's tongue when unrestrained by religion.

Mr. Wilks was fearless and straight forward in the expressions of his opinions on all subjects and on all occasions. He never hesitated to rebuke to their face his brother ministers when he thought there was any thing inconsistent in their conduct. Sometimes this caused unpleasant feelings towards him on the part of the persons so rebuked. In various instances his reproofs were resented, and his right to administer them openly questioned. But the only person, so far as my knowledge goes, that ever fairly put Mr. Wilks down, when he was acting the part of a censor of other men's conduct, was the Rev. Robert Hall. Mr. Wilks, one day, in the presence of several ministers and other religious men, addressed Mr. Hall, as follows, immediately after the latter had been indulging in those sarcasms, jokes, and ill-natured remarks at the expense of other men, to which he was so much in the habit of giving utterance:—"Mr. Hall we all admit you are a great man; some of us think you are a good man; but



I must plainly tell you, that there are many persons who doubt your christianity altogether."

"Why, so, Sir?" inquired Mr. Hall, in his usual impatient and abrupt manner. "Why so, Sir? Why should any man doubt my christianity, any more than your christianity, Sir?"

"Because Mr. Hall," replied Mr. Wilks, "you are so much in the habit of making acrimonious remarks and sporting jokes, at other people's expense."

"Well, Sir," returned Mr. Hall, "and what if I sometimes do? The only difference, Sir, between you and me is, that I speak my nonsense in the *parlour*, and you speak yours in the *pulpit*."

Mr. Wilks, strong as were his nerves, was completely put down, as the phrase is, by the combined wit and severity of the remark. He was heard afterwards to say, that he would never again take upon himself the office of rebuking Mr. Hall for any improprieties of speech which he might be guilty in his presence.

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I know of no work from the pen of Mr. Wilks which has appeared from the press. The late Rev. Mr. Sharp, as before stated, has published a small volume, under the title of "Remains of the Rev. Matthew Wilks," in which there are the skeletons of thirty or forty sermons which Mr. Wilks delivered to his people; from notes taken by one of his hearers; but they are too brief to afford any idea of his discourses when delivered at length.

Mr. Wilks occasionally wrote sacred hymns.—In Mr. Sharp's "Remains" of the reverend gentleman, twenty of these are given. They discover no poetic taste, nor have they anything but their piety to recommend them. The following is one of the shortest; it is, perhaps, also one of the best. It is founded on the sentence in Jere-

miah, which says, "Do not disgrace the throne of thy glory."

"Deep are thy councils, mighty God,  
Too deep for us to trace;  
Most high and glorious is thy throne,  
In justice, truth, and grace.

"Thou dost not waver like ourselves,  
Who are of mortal frame;  
For ever thou dost live and reign,  
Unchangeably the same.

"With steadfast confidence will we,  
Unto thy throne apply;  
For thou wilt not unfaithful be,  
Or our requests deny."

Mr. Wilks' personal appearance was at all times commanding; in the latter years of his life, it was venerable. His countenance had a grave expression, but nothing of that harshness which any one unacquainted with him, would, from his words, have been led to regard as one of the attributes of his character. His face, though of the oval conformation, was full, and had fewer wrinkles than might be expected, in one who had attained the advanced age of seventy. He had a double chin, which was more apparent from the circumstance of his not wearing a collar to his shirt. His brown wig contributed in some degree to make him look younger than he really was. His eyes were dark, and retained their lustre and quickness to the last. He had a high, well developed forehead, and looked altogether better than persons of his advanced age usually do. He died in 1829. The estimation in which he was held, was best shown by the fact, that upwards of ten thousand persons accompanied his remains to the place of their interment in Bunhill Fields. Mr. John Wilks, so many years the member for Boston, is one of Mr. Matthew Wilks' sons.

## COLLEGE RECOLLECTIONS—DR. DUFF.

Alexander Duff (for at the time to which I refer all were untitled) is an eleve of the University of St. Andrews. He was enrolled a student in the United College a year before myself, being the session of 1821-22. He had previously gone through a course of study in the Perth Academy, and had been distinguished among the rest of the pupils for his classical attainments. He accordingly attracted the attention of his masters at the outset of his college career. In the Seminary of St. Andrews there is always a competition at the commencement of the session for four foundation bursaries. About the time I refer to, there might be thirty competitors. Of these Mr. Duff was one, and on a comparative trial, which is conducted in the most impartial manner, he was judged worthy of the first bursary. His success, on this occasion, gave him a status as a scholar

from his first appearance at college, which was ably sustained during his whole curriculum. At this distance of time I have a vivid impression of his personal appearance. His labors in India, not to speak of his exertions at home, have enfeebled his frame, but he was then a young man of a sound and vigorous constitution, capable of enduring the longest course of study without inconvenience. Having spent his years in an inland part of the country, he enjoyed much, a solitary walk on the bold shores of the German Ocean, which half surrounds the city. I remember sailing with him in the bay of St. Andrews, one summer after the classes had risen. We were in a small boat, and while sweeping across the mouth of the Eden, a river which falls into the bay, and three or four miles from the shore, we were so tossed about by the waves that he was

wholly overcome with sickness, and was forced to lie down in a state of great helplessness. I and another friend, who had been accustomed to boating, did not feel the least inconvenience, but our companion, who had never been on the ocean before, endured great sufferings until we reached the shore, and even then, it was some time before he recovered. But men are often weak or strong, according to the places in which they are found. Mr. Duff, educated from his infancy amid the wild inland scenery of the Grampians, found it easier to scale a mountain top than to navigate the sea.—I remember once walking with the late Mr. John Urquhart, of Perth, to the top of Kinnoul hill, and, when we had reached its broad summit, he pointed to a projecting crag, to which Mr. Duff at one time had walked, and coolly sat down with his feet overhanging the tremendous precipice.—It must have been trial enough to have seen a human being, more especially an acquaintance, on such a spot; and I remember Mr. Urquhart, with a simplicity peculiar to himself, said it was folly. But this, it may be observed, was the sentiment of a Lowlander, not of a mountaineer. I have reason to think it was as small a matter for young Duff to sit down on the projecting peak and look about him, as it is for a sailor boy to mount the rigging and look out for land. Speaking of this, I may refer to a speech he delivered in the last General Assembly, wherein we find him expressing his own sentiments as to his love of the mountain scenery of his native land:—"I would go," he says, (to India) "not from any exaggerated estimate or ambitious longings after the pomp and luxuries of the East. No. Dire experience constrains me to say, that, for the enjoyment of real personal comfort, I would rather, infinitely rather, be the occupant of the poorest hut, with its homeliest fare, in the coldest and bleakest ravine that flanks the sides of Schiallion or Ben Nevis, than be the possessor of the stateliest palace, with its royal appurtenances, in the plains of Bengal. I would go, not from any freaks of fancy respecting the strangeness of foreign lands, and the exciting novelty of labor among the dwellers there. There I have been already, and can only testify, that the state of the heathen is far too sad and awful a reality to be a fitting theme for story or for song, unless it be one over which hell would rejoice and heaven would weep. I would go, not from any unpatriotic dislike of my native land, or misanthropic aversions towards its people or its institutions.—No; for its very ruggedness, as the land of the mountain and the flood, I cherish more than ordinary fondness. How could it be otherwise? *Nestled and nursed, as it were, from earliest infancy among the wildest and sublimest scenes,*

*no enjoyment half so exhilarating, as the attempt to outrival the wild goat in clambering from crag to crag, or to outstrip the ravens in soaring to their loftiest summits; no music half so sweet as the roar of the cataract among the beetling precipices of the solitary dell; no chariot and equipage half so much desired as the buoyant wreaths of mist that curled their strange and fantastic shapes around the ragged peaks of the neighboring hills. Hence a fondness for the characteristic scenery of my native land, amounting almost to a passion; a passion which, like every other, it requires Divine Grace to modify and subdue. For oft, as I have strayed among gardens and groves, bestudded with the richest products of tropical climes, the involuntary ejaculation has ever been, 'Give me thy woods, thy barren woods, poor Scotland!'"*

Mr. Duff was a native of the parish of Moulin. It was in this parish that the great revival took place under the ministry of the late Dr. Stewart, of which he published an account at the time, and wherein he enumerates, as far as man could judge, thirty-seven genuine converts to the faith as it is in Jesus. And I have reason to believe, that it was some of these aged converts who were instrumental in communicating a love for evangelical doctrine to the mind of Mr. Duff, and preserving it alive at a time when many of his friends were men who held sentiments of an opposite kind. I know that he had conversed with some of these excellent persons, and he kept, with a kind of reverential care, a letter which they had written, remonstrating against the intrusion of a successor to Dr. Stewart, on the ground of his sentiments not being evangelical. Accordingly, during his first session at college, he manifested, in the midst of all his literary ardor, a concern about personal religion. In a letter, published by Mr. Orme, in the life of Mr. John Urquhart, to whom reference has already been made, Mr. Duff mentions that he and Mr. Urquhart, for they boarded together during the session of 1822–23, were wont to have worship in the house morning and evening, though in that letter Mr. Duff expresses his fears that there was little of that savor of spiritual worship, little of that inward sorrow for sin and earnest longings after an entire conformity to the mind of God. This circumstance may serve to shew the connection there is between the labors of one faithful servant and those of another. Little did Dr. Stewart think, while contending for a pure gospel in the secluded parish of Moulin, amid many discouragements from some of his richer parishioners, that he was opening the way for a glorious light on the darkness of Hindostan.—And as little did his parishioners, in penning their simple but honest epistle, calling for a faithful



ministry, imagine that it would form a link in the chain of causation which terminates in the evangelization of the heathen ; manifesting that God uses the most minute as well as the greatest events to evolve the ends of his providence.

Mr. Duff was distinguished at all the classes he attended. As a Latin scholar, he gained the special friendship of the late Dr. John Hunter, well known to the public for his accurate editions of divers of the ancient classics, and better known by the many pupils who attended him during a professorship of upwards of fifty years, for his profound views of the philosophy of language and general grammar. That eminent man delivered his lectures very much in the form of conversations with his students. It was his practice to call up some of the most distinguished, and by a process of question and answer, accompanied with explanations of his own, to unfold his philological views. Mr. Duff was very often one who was selected on these occasions, and always received the most marked approbation, both of his teacher and fellow students, for the manner in which he acquitted himself. Mr. Duff excelled even more in the Greek than in the Latin class. Professor Alexander, though not equal to Dr. Hunter, as a philologist, had as high a relish for the beauties of ancient literature. He prescribed a greater variety of exercises than his colleague, which made his class peculiarly interesting to the students. His own lectures were remarkable for their great eloquence. And I may here observe, that it was in the Greek class Mr. Duff first manifested that talent for bold declamation which marks his speeches in the General Assembly.—Each student was called up twice in the week ; and when the name of Alexander Duff was called by the Professor, every ear was attentive. To say that he translated with accuracy, would give but a poor idea of his manner. He recited the passage with a force and feeling which shewed that he not only understood what he read, but that he entered into the spirit of the writer.—And such was his proficiency in the Greek tongue, that in a class, in which there were many excellent scholars, he carried off the first prizes during four successive sessions. He gained the first prize also in the Logic class. He received prizes in the Mathematical, Moral and Natural Philosophy classes ; besides a great many prizes for exercises performed during the summer. Altogether, I verily believe there is not a youth in the United Kingdom who received more prizes, and who better merited to receive them than Mr. Duff.

It was not, however, until Mr. Duff had finished his attendance on the lectures of Dr. Chalmers, that he began to manifest a decided change in his religious sentiments. He had previously seemed

to hesitate between the two great parties in the church, but now in all his appearances in the societies which the students had formed among themselves for literary as well as religious purposes, he shewed his strong and decided attachment to the cause of evangelical truth. There were at this time in St. Andrews not a few individuals both among the professors and students of high standing for their attainments in the mathematics and languages, who associated weakness with evangelical piety, but Mr. Duff was ever ready to bear the reproach, and no considerations of self-interest led him to conceal his principles, but on the contrary, in the Missionary Society, which about this time was formed in the college, Mr. Duff spoke with such boldness in divers addresses which he delivered to the members, as to gain the esteem and love of all who had at heart the extension of the Redeemer's kingdom. In St. Mary's College (the theological one) Mr. Duff was, if possible, still more distinguished than he had been at the philosophy classes. He studied the great controversies with the Deists and Socinians with such laborious assiduity, that I have often thought if he had written on these subjects, he had all the materials needful to furnish the world with a work which would have rivalled the most elaborate treatises of our most famous theologians. And neither should I omit to notice, (seeing it affords another illustration of the force of genius in surmounting obstacles,) that during all this time he conducted the studies of several young men attending the classes, a task sufficient to occupy the time of ordinary men.

Mr. Duff's mind, I have reason to believe, was first turned to missionary labor, in preference to the ministry at home, by the influence of several pious young men with whom he associated at college. He was the intimate friend of John Urquhart, who had after the most diligent enquiry and persevering prayer, set himself apart for this work, and who died just before being received by the London Missionary Society. He was, moreover, the intimate friend of John Adam, of Homerton, London, who at this time was preparing himself for this work by attending the lectures of Dr. Chalmers in St. Andrews, and whom he had afterwards the happiness to meet in Calcutta as Missionary from the same Society. The lives of these two pious men have since been published, and as well from personal knowledge of all the circumstances as they occurred, as from the evidence contained in their biographies, I can say, that their counsels and example exercised a powerful influence in leading Mr. Duff to make choice of the missionary field in preference to the ministerial work at home. And neither should I forget the Rev. Robert Nesbet, at present one of the

General Assembly's Missionaries in Bombay, and who, at the time Mr. Duff was a President of the Students Missionary Society, visited that city to take farewell of his friends there, and delivered an address to nearly all the students, in which he discussed at great length the obligations laid upon young men to engage in the missionary work.—These circumstances, and I might have added more, will serve to shew the cause of Mr. Duff's attention being first directed to foreign service in the ministerial work, so that when the call at length came, he was prepared by divine grace to hear and to render a willing obedience. Mr. Duff about this time had trials from a quarter which deeply affected him. I remember him once coming to me in great distress of mind about one of his pupils. He had bestowed much care in the tuition of this youth. Knowing that evil communications corrupt good manners, he was very careful in looking after the young men, with whom he associated, and would introduce to him only those who were characterised for their piety and love of learning. During all this time the youth was remarkable for his grave and orderly conduct. He made a good appearance in his classes, for he prepared his lessons with care, and altogether he was much esteemed as well for his own as Mr. Duff's sake. By and bye he removed to Edinburgh, and his tutor accompanied him thither—and now he got introduced among a new class of companions. They taught him that he was the heir to a handsome fortune, and all the gaiety and pleasures of human life were within his reach. After this there was a total change in his behaviour. He could no longer be curbed in his desires. His studies were abandoned, and he ran wildly in the ways of folly and sin. How far he went I have now no means of knowing, for it was shortly after this that Mr. Duff went to India, but his conduct was a source of grief to his pious spirit. He was capable of teaching him the whole round of the sciences, but when he spoke to me on the subject he seemed to express his utter helplessness in teaching him wisdom and self-denial—making the same confession which a pious scholar, with whom Mr. Duff is not unworthy of being associated, once made—that old Adam was too strong for the young Melancthon.

It was shortly after the incident referred to, that Mr. Duff received his appointment as head master of the General Assembly's Seminary in Calcutta. He had not by this time received license as a preacher; but such was the confidence which the late Dr. Inglis had of his zeal, talents, and piety, that, he with the other members of the Assembly's Committee, appointed him to that important station at this early stage of his career.—And most nobly has Mr. Duff been enabled to

vindicate the wisdom of the appointment. I remember being present when he preached his first sermon in Edinburgh. It was in the Rev. Mr. Simpson's chapel, Leith Wynd. His text was 1 Cor. ii. 2, "For I determined not to know any thing among you, save Jesus Christ and him crucified." And with the exception of Dr. Chalmers, I never heard man preach so powerful a sermon. He magnified the glory of the cross above all the wisdom of the Greeks, and at great length demonstrated, that all the perfections of the God-head harmonised in this method of salvation. I will not, however, take upon me to say, that either Dr. Duff or any other minister could furnish Sabbath after Sabbath a series of such discourses. I believe after much reflection on the subject, that splendid discourses must needs be occasional ones, and he, who would feed a congregation from week to week and from year to year with the bread of life must study simplicity rather than splendor, and bring forth from his treasures things new and old.

At the conclusion of the service, a country minister speaking of the great merits of the discourse, said he had no idea that Mr. Duff possessed such unrivalled powers for eloquence, and that it was a pity the church at home should be deprived of his services. "O sir," said an aged lady, while the tears flowed down her cheeks—"let him go to the heathen sir, let him go. It is one like him they need most." As it has been my object in these brief sketches to speak of those public matters which were well known to Mr. Duff's friends, though not to the community generally, so I pass over many circumstances which my esteem for his moral worth would have led me to speak of, but which do not arise out of his public character, and hasten to a close.

In going out to his destination a circumstance occurred which was calculated to damp the minds of the friends of the mission in Scotland. This was the wreck of the ship the *Lady Holland*, in which Dr. Duff was proceeding to Calcutta.—They had reached the latitude of the Cape, and were sailing under a moderate breeze. It was a clear moonlight night, and no one dreamed that danger was nigh, though the vessel was running upon the dangerous reef—when all of a sudden the watch called out—"Breakers a-head, weather the helm." The words were no sooner spoken than the steersman obeyed. But it was too late. The vessel bounded on the sunk rocks, and in a brief space the water rose several feet in her hold. The passengers and crew were saved by taking to their boats. And our devoted Missionary before leaving the ship engaged in prayer with the passengers kneeling around him. By the good hand of God they reached a desert is-



land, and in the course of a day or two afterwards, they were safely landed at Cape town.—On this occasion Dr. Duff addressed an excellent letter to Dr. Inglis, of Edinburgh, which was published and much read at the time, and thus an occurrence which caused to Dr. Duff the loss of all his valuable manuscripts and books, turned out rather to the furtherance of the great object he had at heart, by directing the attention of christians at home more intensely to his labours when he reached his destination. I shall not follow the course of Dr. Duff farther, as it becomes identified with the history of the Assembly's India Mission. Suffice it to say, that Dr. Duff was successful in organizing a seminary for the rearing up of native missionaries in Hindostan, and that at the annual examination of the pupils con-

sisting of six hundred native Hindoo youth, the Governor General of India has borne testimony to their proficiency in human and divine learning, and his brother Missionaries have applied to the Church of Scotland's Mission, the words of King Lemuel—"Many daughters have done virtuously, but thou excellest them all." Remembering these things I cannot but join in the prayer with which a pleading for a sister seminary in Canada has called forth in a document published in the October number of this work, that "men of like gifts and piety with Dr. Duff and his coadjutors in Hindostan, may be raised up to give themselves to the advancement of Christ's cause in this land, by stationing themselves at the fountain heads of learning in it."

D. R.

## POLITICAL SUMMARY.

CANADA.—The Right Hon. Charles P. Thomson, Governor General, arrived at Quebec on the 18th Oct. together with Sir R. D. Jackson, Commander of the Forces. On the day following the Governor General issued a short proclamation, announcing his assumption of the Government, and intimating that "it will be his desire no less than his duty, to promote to the utmost of his power, the welfare of all classes of Her Majesty's subjects—to reconcile existing differences—to apply a remedy to proved grievances—to extend and protect the trade and enlarge the resources of the colonies entrusted to his charge; above all, to promote whatever can bind them to the mother country by increased ties of interest and affection." He concludes by "calling on all those to whom the prosperity of British North America is dear, to unite with him in the work he has undertaken, and laying aside all minor considerations to afford him that assistance and co-operation which alone can enable him to bring his task to a successful issue." Mr. Thomson's well known opinions against the continuance of the heavy duties levied in Great Britain on timber brought from the North of Europe—which form the great protection and support of the Canadian timber trade, have been strongly dwelt upon in certain quarters, with the view apparently of exciting jealousy and suspicion of his administration in this country. The merchants of Quebec and Montreal, however, seem to have given him a respectful and brotherly welcome—in the confidence that his views on this point will be modified by a personal acquaintance with the interests of the colony. A few days after his arrival His Excellency proceeded to Montreal, whither Sir Geo. Arthur had gone to meet him—and it is understood that he may be expected in Toronto before the end of November. Sir John Colborne, after receiving numerous farewell addresses, and being invested by Sir James McDonnell on the special appoint-

ment of Her Majesty, with the insignia of Grand Cross of the Bath, embarked for Great Britain on the 23rd Oct.—having spent about twelve years in the colony. The good estimation in which Sir John has been all along held in this country in his public capacity, rests mainly on the frankness and amiability of his deportment and his moral integrity;—his personal conduct, moreover, being in all respects not only irreproachable, but exemplary. His wisdom and ability as a statesman and governor will not be so universally admitted.—Sir Geo. Arthur, on his return from Montreal, issued a proclamation convoking the Legislature for the despatch of business, on the 3rd Dec.—This step seems to puzzle those who desire and advocate a dissolution of the present House and a new election;—their expectations of an immediate appeal to the people by the new Governor General, being sanguine, and the opinion is still entertained by many—on what grounds it is not very easy to see—that the existing House of Assembly will not be allowed to meet, the proclamation notwithstanding. Unless the Governor General is prepared to submit some definite and well digested measures, it is perhaps of no great moment, whether we have the old or a new Assembly.—A public meeting which was held on Yonge Street, on the 15th Oct., has given rise to a protracted and angry discussion in the newspapers. The meeting was called by the advocates of responsible government, who seem to have constituted a majority of those attending it. But the opposite party having mustered in considerable numbers and with not a few tokens of premeditated violence, commenced an assault on the reformers, and dispersed the meeting before the contemplated proceedings were entered upon,—one man being killed and others severely injured. In compliance with an address of the House of Assembly at last session, the Lieut. Governor has appointed a commission to investigate the busi-

ness, conduct and organization of the various public offices of the province, and to report what improvements might be made in the mode of conducting the public business. The House of Assembly have indicated the sort of persons that ought to be employed in this very important and delicate duty, by the terms *fit* and *disinterested*, but when these terms are taken and deliberately applied to the majority of the persons selected for the duty in question, the experiment in all cases in which we have seen it tried, produces a very violent, and apparently irresistible excitement of the risible faculties. This excitement, however, will soon be allayed, in every well disposed person, by taking into view the great and manifest damage which the administration suffers from such an act,—especially in the present state of the public mind. As to the disinterestedness of the commissioners, it need only be stated, that most of them are connected with the government in some way or other, and as to the fitness of such of them as may be thought disinterested, it is sufficient to mention that two of them are Episcopalian ministers. The appointment to such an office of ministers of any denomination, seems altogether indefensible, under any circumstances—and in the present case, it can hardly fail on the one hand to strengthen the feelings of jealousy so generally entertained in regard to that inordinate ambition of the Episcopal church; and, on the other hand to foster and encourage that ambition. —The Upper Canada Banks resumed specie payments on the 1st November.—The result of the religious census of this province, so far as the returns have been made, is as follows:—

Episcopalians.....	79,754
Presbyterians.....	78,883
Methodists.....	61,033
Roman Catholics.....	43,029
Baptists.....	12,968
Twenty-three other denominations..	22,306
No Profession.....	34,760

Making a total of 332,733, which is short of the entire population by 67,558, or nearly one-sixth, the total population being 400,346.—Since the foregoing was written, the Governor General has arrived in Toronto, and assumed the administration.

NOVA SCOTIA—NEW BRUNSWICK—WEST INDIES.—The Assembly of the first mentioned province having sent delegates to Great Britain to seek certain changes in the constitution and administration of the colony, the objects and issue of their mission are thus stated:—They complained, 1st of the composition of the two Councils. 2nd, of the Civil List and the terms of the surrender of the Casual and Territorial Revenue. 3rd, they claimed the combining of the Customs and Excise into one department, and the extending of the number of free ports; the latter of which has been granted, and a despatch sent to the Lieut. Governor on the former. They also claim the regulation of the post office, and a bill on this subject is to be again submitted by the Imperial Government to all the North American Colonies. In the Land Granting Department also, a Commissioner is to be placed in each county; actual settlers are to be allowed to purchase

the lands on which they have settled and made improvements at the value of wild lands, and the upset price of lands generally may be reduced to 1s. The enquiry instituted by the government of New Brunswick into some recent troubles on the disputed territory, in regard to an American post on the Aroostook, has terminated in the public censure, by the Lieutenant Governor, of an officer of the colonial militia for impropriety and indiscretion of conduct in the matter, and a proclamation prohibiting the cutting of timber, by the colonists, within that territory, which former proclamations have not entirely put a stop to. The British commissioners are still engaged in the survey of the disputed tract. In the West Indies, the disorders and difficulties produced by the transition from slavery to freedom, seem to be gradually abating. Much good was done in the island of Barbadoes, by the exertions of certain commissioners appointed by the governor, Sir Evan McGregor, for the purpose of lecturing the dissatisfied and refractory portion of the peasantry. “The deluded people,” it is said, “as if eager to catch at some opportunity of having their conduct fairly held out to them, mustered in large numbers at the appointed places, listened eagerly and respectfully to the advice given them, acknowledged their error, and promised implicit obedience in future to the salutary admonitions which were offered them.” The consequence has been, that the agricultural labourers, with a few exceptions, behave themselves peaceably and orderly, and it is confidently anticipated, that “as they advance in moral and intellectual improvement, they will be found more cheerfully and readily to assent and conform to those habits of industry, which they will then plainly see are as essential to their own interest and welfare as to the prosperity and welfare of their employers.” The following statement of the amounts of the staple produce of the above named island, for 1838 and 1839, will give a distinct view of the deficiency for the present year, which is by no means larger than might have been expected, nor so large as the vague accounts that have been in circulation have led the public to anticipate:—

	Hogsheads.
1838, Sugar produced,.....	24,848
1839, do. ....	20,726
Deficiency in 1839,....	4,122
	Puncheons.
1838, Molasses,.....	6,915
1839, do. ....	4,418
Deficiency in 1839,....	2,497
	Packages.
1838, Cotton,.....	314
1839, do. ....	195
Deficiency in 1839,....	119
1838, Ginger,.....	3,457
1839, do. ....	1,785
Deficiency in 1839,....	1,672

GREAT BRITAIN.—It is again very generally reported that the marriage of the Queen with Prince Albert of Cobourg, will take place, and that at no distant date. He is nephew to King Leopold and the Dutchess of Kent who are said to be the prin-



cial promoters of the marriage. The recent visit of the Cobourg Family, and of King Leopold at the British court is supposed to be connected with this important matter, indeed, it is asserted that all preliminaries have been arranged on the occasion.

This anticipated alliance is exciting peculiar interest, and really assumes a peculiar importance, from the doubtful Protestantism of this Prince, although his father is a Protestant professedly, his two brothers are strict Roman Catholics, and his own perversion to Romanism is strongly suspected. A respectable paper thus speaks of the matter:—"Her Majesty once had a father who would not have gone so far as her surviving parent has done in these arrangements. But what are his royal brothers doing, to leave an affair of this importance in the hands of a family which, by matrimonial alliances and juvenile conversions, is evidently degenerating into Popery; and to a ministry which is bound hand and foot to do the bidding of the infidel and Popish agitators of the day." The circumstances of this anticipated alliance, viewed in connexion with the tendencies of the present cabinet, in religious and ecclesiastical matters, with the recent promotion of Mr. Shiel to a share in the administration, and with the remarkable exertions which the Church of Rome is making to extend herself in Great Britain, would seem to forebode a direct conflict between Protestantism and Popery, which may fulfil the prediction of Mr. Canning, of a coming "war of opinion," in a way somewhat different from what he anticipated. With such forebodings, one looks with more than usual concern into the efficiency of the national Churches, and while the English establishment, in her Erastian entanglements, and the Romish propensities of a large proportion of her clergy, presents to the view much that will not stand in the day of trial, it is pleasing to observe the growing zeal and numbers of the truly Protestant part of her ministers and members. In Scotland, we rejoice to see the Church lengthening her cords and strengthening her stakes, asserting and maintaining her spiritual independence, and resolutely engaged in removing every abuse which has crept into her institutions. The reformation of one of these abuses, the settlement of ministers without regard to the wishes of the people, has brought her into temporary collision with the civil courts, which are endeavouring to compel the ordination and induction of ministers on the presentation of the patron as a civil right, virtually denying the inherent right of the Church to determine the conditions and qualifications on which she will ordain and induct ministers. The point at issue, between the ecclesiastical and civil courts, is clearly and impartially brought out by Dr. Chalmers in the following statement:—

"We cannot do otherwise than we are doing. We have no other choice, unless we can make up our minds and succumb to a worse Erastianism than has ever been charged on the Church of England. We have acquitted ourselves of all that we owe to the civil authority on this question, when we quit the civil rights of the office, the emoluments which attach to the living of Auchterarder. But you tell us, that unless you farther lend a hand to the concern in the way that the Court of Session wants, they will not be able to accomplish their object, which is to secure these emoluments for Mr. Young. This we cannot help. If that was the object of the State, in entering on

that alliance with the Church, in virtue of which we have become a National Establishment; if it was to create a number of lucrative offices for the civil benefit of patrons and their dependents; if that was their object, all we can say is, it was never ours. It was not for the upholding of such a system that ever we consented to give in return either our services or our servants, which, as being both ecclesiastical, are both under our ecclesiastical authority and control. If such be the state of their law, that they cannot make out their design in having an Establishment, without a concurrence on our part, which we cannot give but by a violation of our law—then their remedy for this is not to force our concurrence, but to go and mend the imperfections of their own law. Let them obtain at the hands of the Legislature if they can, an enactment, that every presentee, though vetoed by the people, and rejected, in consequence, by us, shall, nevertheless, have a right to stipend, and then the two parties will be quit of each other. Do not encroach upon our christian liberties for the purpose of helping the defects of your own law, but go and get that law purged of its defects by the Legislature, and then, on this point at least, there will be no collision between the civil and the ecclesiastical. When we entered into connection with the State, in return for their maintenance of our clergy, we agreed to give up our services, but not our liberties. We never consented to make over the liberties of a christian in return for the temporalities of an Established Church; and if their understanding was different, and they now find themselves mistaken, the most, I will not say that they *can* do, but the most that they *ought* to do, is to withdraw the temporalities. Let them stop at this point, and we simply cease to be an Established Church; but if they will not stop here—if they will do more than this, then do we not only cease to be an Established, we become a persecuted church. And this rubicon, we fear, is on the eve of being passed. This war of intolerance is well-nigh begun. With the interdicts, and the orders, and the enormous law charges, subjecting the ministers of the Gospel to the loss of goods, and the obloquy of public rebukes, and, finally, the threats of imprisonment, there is now the same call upon our firmness as if the persecution had actually commenced, and the Church of Scotland was now suffering violence."

There is, apparently, a fair prospect of this difficulty being removed by an act of the Imperial Legislature, and, in the meantime, Her Majesty, who has the right of presentation to nearly two-thirds of the parishes in Scotland, and a considerable proportion of the other patrons have agreed to conform to the law of the Church. The spirit of emigration is in very active operation at present throughout Great Britain, under the auspices of a private company; five vessels, carrying nearly a thousand souls, are now under sail for New Zealand. This is really a singular event in the history of colonisation. The company have no royal charter, nor act of parliament, and yet they have sold, in five weeks, 100,000 acres of land, which has never been surveyed, near the Antipodes, at £1 per acre; a tenth part, intermingled with the lots purchased, being reserved for the natives. A plan for colonising the Falkland Islands, which are equi-distant from Great Britain and Australia, is said to have been approved by the government. A voyage of discovery to the Antarctic regions has been undertaken by Captain James Ross, and a steam vessel has sailed for India, by the Cape of Good Hope. "The Royal Mail Steam Packet Company" has been established, under the auspices of the British government, with the view of forwarding the mails from Great Britain on the 2d and 16th of every month, to the principal stations in the

West Indies, on the coast of Mexico, and of South America. Little or no abatement seems to have taken place in the difficulties under which the money market has been for some time labouring in Great Britain, and the large importation of grain from the continent, which the deficiency of the crops will render necessary, is likely to continue and extend these difficulties.

**EUROPEAN STATES.**—Serious disturbances have occurred in various parts of France and in Belgium, in consequence apparently, of the high price of bread, occasioned by the extensive exportation of grain. In Paris attempts against the life of Louis Philippe are still apprehended, and every precaution used to prevent them. It is said that he is planning a marriage between one of his sons and the young Queen of Spain—at all events he seems more in earnest than formerly in bringing about a settlement of the affairs of that distracted country. Don Carlos having been deserted both by his generals and troops, has taken refuge in France, where a strict surveillance is exercised over him and all his motions by the Government; and for the present the civil war in Spain has ceased. But without prompt, wise and decided interposition on the part of Great Britain and France, there is every reason to apprehend the renewal of intestine warfare. The weakness of the supreme government—the unprincipled character of the party leaders—and the pertinacity with which the several provinces, or rather ancient kingdoms, of which Spain is made up, cling to their original independent rights and privileges, will render the adjustment of their affairs a matter of extreme difficulty.—The oppressions of the Russian rule in Poland are still described as unmitigated.—The appointment by the government of the rationalist or infidel Professor Strauss to the chair of divinity at Zurich, roused the people to insurrection, and the removal of the obnoxious rulers was the result.—It is reported that old King William of Holland is about to marry a Roman Catholic lady, who was previously in attendance on his late queen. To this marriage his Protestant subjects seem to be strongly opposed.

**THE EAST.**—Little apparent progress has yet been made in the settlement of Turkish affairs. France is suspected of being less hearty than heretofore in maintaining the integrity of that Empire, and Mehemet Ali seems to have a powerful party at Constantinople, who thinks that he alone can save the Ottoman power from extinction. It would appear that the situation if the Anglo Indian army, is becoming somewhat critical, through the hostility of various native Princes, and the death of our Ally Ranjut Singh, whose quota of troops withdrew immediately after that event. Persia has also renewed her attack on Herat. The China trade is said to be at an end for the present, the British agent has withdrawn, and the merchants have appealed to the British Government for protection and support.

**UNITED STATES.**—Another of the Navy Island worthies, General Van Rensselaer, has been convicted of a breach of the neutrality laws of the United States, and committed to jail for six months, we can find nothing but this to record re-

specting border troubles. The Florida Indians are still occupying the attention of the American Government and Army, and in the west some serious disturbances have occurred respecting the boundary of Iowa. Mobile has been almost destroyed by fire, and throughout the southern States disease has prevailed with more than usual malignancy, during the past summer and autumn. The following remarks from an American paper contain, it is to be feared too much truth :—

“It is a little remarkable, and worthy of notice, that by some singular good fortune, the British cruisers succeed quite frequently in capturing slavers, while our national vessels can never come across one. The fact, however, is of no great importance, for if an American cruiser should bring a slave into one of our ports, nothing would be done with the pirates. H. B. M. brig of war Buzzard, lately brought two into New York. They were American vessels, manned, we believe, by Americans, had American papers, and were *fired out at Havana*, yet we learn they are to sail in a few days for Jamaica, the government of the United States, having declined or neglected to assume or exercise any jurisdiction over them. Nothing probably will be done by our authorities with the Catharine, brought in last Sunday. If the British government wishes to suppress the slave trade, let its cruisers be ordered to take every slaver into Sierra Leone, and there hang the crew instead of sending them to this country. Our government most assuredly will not interfere with the private speculations of its Consul at Havana, so long as he continues to furnish arguments in favor of the sub-Treasury.”

The state of internal improvements in Illinois is thus described by the same paper—“They have commenced one thousand four hundred miles of railroad, and undertaken to construct canals, that will cost many millions of dollars, and completed nothing, and now find the credit of the State too poor to borrow money.”

**MEXICO AND SOUTH AMERICA.**—The intelligence from the capital of Mexico is contradictory, but on the whole rather unfavorable as regards the prospect of tranquility and prosperity. True, the federal party seems to have been entirely broken up, the finishing blow having been given by the defeat of General Lemus, in the neighborhood of Monterrey. Lemus himself had fled in the direction of Texas.

But letters from the capital represent the republic as almost in the last stage of decline and suffering. For example, this, dated August 17.

“This country is ruined; the influence of the clergy is once more in the ascendant; popular superstition goes so far as to ascribe to that body the performance of miracles. The administration of justice becomes every day more corrupt and vicious. While this state of things lasts, foreign commerce must continue paralyzed, if not annihilated. There are among us some sensible persons, who feel the evils which oppress their country, but lack the courage and union necessary to get rid of them. They tolerate with apathy the present imbecile administration, which, it is true, does no harm, if to maintain the country in its present retrograde position be not considered a crime.”

Another account says that the administration of Bustamante was daily increasing in popularity.—It adds the following :



A document was published in Mexico toward the end of August, which produced some sensation there—and which appears to be a death blow to the reputation of Santa Anna as a warrior. An officer of the Mexican army, who was present at the skirmish at Vera Cruz on the 5th December, has declared in the *Cosmopolita*, that in the affair just mentioned Santa Anna behaved like a coward, and he sustains his assertion by a number of facts of which he was an eyewitness, and which were also seen by part of the detachment that was then and there engaged.”

The politics of Central and South America, are complete chaos. The states flounder from one form of government to another, just as the ambition of some popular leader or the caprice of a particular state may dictate. Revolution and

organic changes are the standing orders for each month. Central America for a long time has been distracted with these incessant fluctuations. By a recent arrival from that country, we learn that a fresh “complete political regeneration” is in progress. The acme of political perfection according to the Central Americans, is the doctrine of state rights and nullification. The whole of the states in the most explicit manner, have recognised the principle that each is free and independent of the other. This principle has also been recognised in all the treaties that have hitherto taken place—consequently this unanimous consent has done away with the constitution of 1824, which had for its basis a unity of sovereignty in all Central America.

\*\*\* We have inserted this article in the form our esteemed friend has sent it. We may observe, however, that we hold it to be without the range of our duty, as Religious Journalists, to enter the field of party politics; and would wish that this article were confined, in future, to a simple narrative of political events, reserving to ourselves the duty of interfering with politics only when they directly affect our ecclesiastical and civil privileges.

### REGISTER—ANCASTER, 1839.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Nov. 1	42	42	29.03	29.10	W	NW	Fair, partly cloudy,
2	44	40	.10	.10	NW	W	Fair and clear.
3	44	42	.12	.10	NE	NE	Cloudy.
4	45	45	.10	.09	NE	NE	Partly cloudy.
5	45	45	28.78	28.60	NE	NE	Rainy.
6	43	40	.52	.55	NW	NW	Cloudy, some snow in the night.
7	36	37	.66	.77	W	W	Mostly cloudy.
8	37	36	.90	29.00	W	W	Ditto.
9	32	35	29.08	.19	NW	NW	Ditto.
10	37	38	.26	.29	NE	NE	Fair and clear.
11	38	42	.30	.20	NE	NE	Ditto.
12	41	47	.10	.07	NE	NE	Fair, partly cloudy.
13	47	49	28.98	.00	S	S	Ditto, slight haze.
14	48	52	.90	.65	E	E	Misty, rainy, evening windy.
15	48	40	.86	29.03	W	S	Cloudy, a. m., clear, p. m.
16	39	40	29.20	.30	SW	SW	Fair and clear.
17	43	42	.18	28.99	SW	SW	Cloudy, windy, some rain, a. m.
18	40	41	28.97	.72	SW	SW	Fair and clear, evening squally, some snow in the night.
19	36	32	.75	.90	W	W	Partly cloudy, some slight hail showers.
20	27	21	.99	29.10	W	NW	Ditto.
21	20	28	29.30	.58	NE	NE	Ditto.
22	24	31	.72	.65	E	E	Fair and clear.
23	30	38	.54	.22	SW	W	Mostly cloudy.
24	43	37	.00	28.96	SW	SW	Misty, drizzling rain, a little snow in the night.
25	24	9	28.90	29.10	W	W	Partly cloudy, windy.
26	12	23	29.25	.27	SW	SW	Fair and clear.
27	31	38	.07	.07	S	S	Ditto.
28	33	40	.20	.20	S	SW	Partly cloudy.
29	33	40	.20	.20	SW	SW	Misty.
30	40	40	.21	.22	W	W	Cloudy, evening misty.
Means.	37.67	37.7	29.074	29.072			

Mean temperature of the month, 37. 38°. Highest 52°, Lowest 7°.

ERRATA IN LAST NUMBER.—October 4, 1st Barometer column, for 20. 10, read 29. 10.  
“ 14, “ “ “ for 20. 16, read 29. 16.





## THE CANADIAN CHRISTIAN EXAMINER.

The labors of this year are concluded with our December number, and before passing to the first number of our fourth volume, we have to ask the indulgence of our readers, while we offer a few remarks after looking back on our past labors. We can only say we have done our best to make the work interesting as well as instructive. We have wished in some measure to act up to the saying of Horace,

"He every point doth make to meet,  
Who to the useful joins the sweet."

At the same time, while we have desired to make the *Christian Examiner* an interesting work, we are far from desiring to sacrifice truth to this end. If there be any of our readers who in perusing our pages are seeking excitement as the terminating object, we should consider ourselves guilty of a dereliction of duty if we did not shew they were altogether mistaking our aim. There are higher principles in man's nature than a listless curiosity calling always for something new, and never satisfied after it is served up. It is indeed good that the memory be well stored with varied information, for in this way a man is elevated in the scale of society. He has greater sources of recreation at hand which serve, by the blessing of God, to preserve him from seeking it in pursuits of a less innocent kind. He is moreover more interesting in the relations of life in which he is placed. Is the person a parent, a husband, a wife, a brother, a sister or a friend? He will be more instructive and pleasant to each and all with whom he is connected, if he is a man of information than if he is ignorant. The latter will have enjoyment only in the grosser pleasures of sense, the former will be more capable of appreciating the sweets of social and domestic life. But striking facts and incidents are not all that a periodical ought to furnish. The memory of man cannot retain for any time a lengthened series of these things. They wax fainter and fainter, until they merge into the shade of forgetfulness, thus affording a presumption at least that the theory of those who present to the mind only a chain, of these, as its legitimate discipline has no adequate foundation even in our intellectual nature. Man has a conscience as well as a memory, and that is an omission which cannot be supplied, which would leave out of account the truths and precepts which God has given in his word, to enlighten and to guide us in the way of holiness and heaven. It shall be our aim therefore if spared to carry forward our labors to another year, to persevere in the path on which we have so far accompanied our readers, and to blend christian instruction with interesting information. We would seek to win the young, the inexperienced, and those who are out of the way, to walk not in the tract which an intellectual philosophy or licentious literature would point out, but in the ways of wisdom, behoving them to be ways of pleasantness and that all her paths are peace.

We have made arrangements with some able friends from whose labors we expect, if not to improve, at least to sustain the character our work has already acquired, as well in Canada as in the Mother Country.

We have to render our hearty thanks to our contributors, for the support they have given to the *Christian Examiner*.

Agents for the Examiner are respectfully requested to procure and remit the subscriptions due. The expense attending the publication, renders this absolutely necessary. It is also requested, that the Agents transmit revised lists of Subscribers, with the subscriptions for the new volume, as early as possible, to this office.

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### ANSWERS TO CORRESPONDENTS.

We shall give Reminiscences of Pollok in our next No.

We thank our friend in Port Hope, for his attention, feeling a lively interest in the condition of the Jews, we shall be happy so soon as circumstances permit, to gratify our subscribers in that neighbourhood, in the matter suggested in his letter.

*Remittance received from Bytown.*











